THE SELF IN ADVAITA

by

S. Y. KRISHNASWAMY, I.C.S. (Retd.)

(Sri V. Vaidyasubramania Iyer's Sashtiyabdapurti Endowment Lectures)

THE SANKARA EDUCATIONAL TRUST,
"NAVA SUJA"
Raja Annamalaipuram, Madras-28

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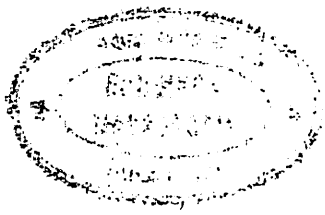

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INTRODUCTION

On the occasion of the 61st birthday of Dharmatma Sri Vaidyasubramania Iyer, his friends and admirers contributed towards an endowment to suitably remember the occasion. The fund is to be used to defray the cost of lectures to be delivered every year on Sankara and Advaita Philosophy at selected centres. The lectures for 1975 were delivered by Sri S. Y. Krishnaswamy. I.C.S. (Retd.) on the subject of "The Self in Sankara's Advaita". They were delivered in Bangalore during May 1975 and were well received. We are thankful to Mr. Krishnaswamy for having consented to deliver the lectures. The Sankara Educational Trust has now published them in book form. We hope that it will serve the needs of all adherence of Advaita as a valuable introduction to the subject of self-realisation.

K. R. SUNDARAM AIYER

I

INTRODUCTION

II

The "Self" in Advaita. The three states

III

The "Self" and "Brahman"

The search and the consummation

Br. Up.	..	Brihadaranyaka Upanishad
Kath. Up.	..	Kathopanishad
S.B.	..	(Brahma) Sutra Bhashya
Ch. Up.	..	Chandhogyopanishad
Mand. Up.	..	Mandukyopanishad
Keno. Up.	..	Kenopanishad
Th. Up.	..	Taittireyopanishad
Bh. G.	..	Bhagavadgita

DEDICATION

I am grateful to the President and Members of the Sri Vaidyasubramania Aiyar Shashtiabdapurthy Endowmednt Committee for having given me the opportunity and privilege of delivering this year's lectures. The pleasure is all the greater because my friendship with Sri Vaidyasubramania Aiyar has been very rewarding to me.

I have derived all my inspiration for this study from my Preceptor and guide, Sri Abhinava Vidyathirtha Swamiji, the Jagadguru of Sringeri. Sometimes he has instructed, at other times his presence has acted as a spiritual stimulation. Occasionally he has done me the honour of allowing me to accompany him on his evening so journ in the gardens of Narasimhavana and its surroundings in Sringeri. On one such occasion he glanced at the river and mountain, the fields and the flowers, and slowly intoned.

विश्वं दर्पण दृश्यमाननगरीतुल्यं निजान्तर्गतम्
पश्यन्नात्मनि मायया बहिरिवो भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोध समये स्वात्मानमेवाद्वयं
तस्मै श्री गुरुमूर्तये नम इद श्री दक्षिणामूर्तये " ॥

His was a realisation. Ours is a search,

I place this humble effort of mine at his Holy feet as a study which may be poor in quality but is compensated by an abundance of sincere devotion.

S. Y. KRISHNA SWAMY, I. C. S. (Retd.)

INTRODUCTION

I (1) Thousands of years ago Nachiketas asked Yama: "When man dies there is this doubt: Some say "He exists"; some again "He does not exist". This I should like to know from thee. This is the third boon I ask you".[1]

King Janaka was confronted by Yajnavalkya in the same way.

"Where will you go when you are separated from this body ? The King replies "I do not know sir, where I shall go". Yajnavalkya replies "Then I will tell you where you will go".[2]

This question has been agitating the minds of men since the dawn of time, and it cannot be said that a final and irrefutable answer to it has yet been furnished. Although Yama expounded the philosophy of the undying soul to Nachiketas, he only started a line of enquiry to be tested by each person in the crucible of his own consciousness. Even the most learned amongst men are bound to be assailed by a nagging doubt as to what happens when they shuffle off this mortal coil. And as long as death is a necessary end to life, which will come when it will come, this question will for ever remain fully unanswered, and every thinking person will be a new Nachiketas, asking the same question and seeking for an answer. In this process of enquiry, one naturally seeks the assistance of the seers and sages who have left behind the content of their own experience, and have thus assisted the subsequent seekers after Truth by demarcating an illuminated path from which the briars and brambles of uninformed confusion have been removed.

At the same time so many great men have established so many schools of thought in philosophy and so many sects in

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(1) येयं प्रेते विचिकित्सा मनुष्ये अस्वीत्येके नायमस्तीति चैके । एतद्विद्या मनुशिष्ट स्त्वया ऽहं वराणमेष वरस्तृतीय : ॥ (Kath up(1.20)

(2) इतो विमुच्यमान : क्व गमिष्यसीति, नाहं तद्भगवन्वेद यत्र गमिष्यामीति अथवै ते ऽहं वक्ष्यामि यत्रगमिष्यसीति (Br. up. 4, 2 1)

religion, that the mind of a mere seeker is bewildered, not for want of guidance, but not knowing which way to turn. In India religion and philosophy are united in a single endeavour. The mundane and transmundane together constitute an integral enquiry. So the aspirant treats philosophical knowledge as a means to an end, and is not satisfied with an intellectual apprehension which cannot ripen into a personal experience. While, therefore, the Hindu is fortunate because he has inherited a great tradition, and his enquiries are grooved by the efforts of giant predecessors, he sometimes feels like an insane grocer who is puzzled by the profusion of articles all around him. So much so, some persons reject a positive yearning for God as a difficult involvement and seek refuge in good conduct as a lay alternative.

I. (2) Further, the present age is one of great scientific achievements. Matter is not what it seems, but it is energy. So powerful is this energy that a split atom destroys the world. Yet on the surface matter appears to be an inert solid. The expression "solid state physics" is in fact used for the study of the nature of the atomic groupings, and especially the character and magnitude of the forces which hold solids together and which largely determine their physical properties. Says Edington "In dissecting matter into electric charges, we have travelled far from that picture of it which first gave rise to the conception of substance, and the meaning of that conception—if it ever had any—has been lost by the way. The whole trend of modern scientific views is to break down the separate categories of "things", "influences" "forms etc. and to substitute a common background of all experience", Sir Arthur Edington "The Nature of the Physical World" page 7). The study of cosmic rays has shown that whatever may be the real nature of this penetrating radiation, the fact that it enters the atmosphere from outside the earth is a well-established result, and also that what we observe at the surface of the earth is not the thing itself as it is before it enters the earth's atmosphere, but rather the consequences of its passage through the latter. The spectroscope teaches us that the physical entity which we perceive as white light is essentially composite in its nature. One learns from the theory of relativity that the rules and findings of physical science are true only with reference to certain frames of reference and not absolutely. Science is on the move, but one essential

truth stands out, that in modern science, things are not what they seem. The phenomenal world is not real, but is a counterfeit presentation which masks the inner verity. This is the "maya" of modern physics.

A great physical scientist has observed: "The physics of the nineteenth century is not dead. But it has disappeared into the background, being over-shadowed by the gigantic edifice of the new physics which concerns itself mainly with the ultimate structure of the universe, meaning thereby the infinitesimal entities whose names—nuclii, isotopes, quanta, photons, protons, neutrons, electrons, positrons, mesons—will puzzle a resurrected scientist. It is the inter-action of these entities with each other which constitute all the phenomena of physics and chemistry".[3]

A modern participant in these developments and discoveries cannot but revert back to a sense of wonder which he had temporarily lost during a mechanistic age which thought it had found the answer to the riddle of the universe. His mind is already attuned to a philosophy which looks for reality behind the phenomenal world. It is infantile to brush him off with cliches which age has withered and custom has staled. The sectarian protagonists have a habit of annihilating the opponent by a verbal cascade of authorities which may stifle but cannot suppress the enquiring mind. How can a truthful person of today look around the meticulous patterns of the world-order and say "all this is illusion, the world is such stuff as dreams are made on", without surrendering his faculties of observation and analysis? If philosophy has no answer to this apparent contradiction, then it is no more than a paper-vegetable, which is unfit for consumption. This is the task of advaita today, to effect this reconciliation between the apparent and the real, so that a modern student does not have to reject his learning in order to acquiesce in Vedanta.

I. (3) The Vedantic concept of the world of observation and experience is the same as that of the modern scientist. Science as well as Vedanta agree that all matter is the same in its ultimate

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(3) C. V. Raman — "Aspects of Science" p 99.

structure, but Vedanta places man and matter in the same single category of a non-dual unity. Even of the empirical level, its theory of perception seeks to unite man and matter by postulating that perception" is the result of a communion between the known and the unknown". "It is no doubt true that it is the object side that is commonly attended to in knowledge: but it does not mean the subject remains unrevealed in it, although it may not show itself quite explicitly". (Hiriyanna...page 347)...In the final analysis, it postulates a higher experience in which the phenomenal diversities (in man & matter) are absorbed, which conclusion is reached by a process of relentless logic, in support of the statements in the scriptures. Vedanta is a continuation and not a contradiction of science. It is, therefore, peculiarly suitable for study in a scientific age. Its approach through psychology is sufficient evidence that it proceeds from observation to reasoning. It pursues a sound system of exposition and dialectics, and refuses to accommodate itself in a satisfactory manner to any form of pluralistic realism or to any kind of timid spiritual and metaphysical compromise, involved in what may be facetiously called the attempt to unscrew the inscrutable.

For instance, the empirical acquiescence of Vedanta in the world order is in consonance with science. Sankara had a better cognizance of the order of the universe than most others.
He says:

> "That is Brahman, omniscient, omnipotent, the cause of this universe, which is made manifest by the variety of names and forms, consists of innumerable doers and enjoyers (of the fruits thereof), separately constituted in respect of the fruits of action of each time and place, *and characterised by a (meticulous) order (which is so minutely exact) that it seems inconceivable by (our) mind*".[4]

It is impossible, in the face of such a positive evaluation of universal order, to say that Sankara brushed aside the world as

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(4) अस्य जगत : नामरूपत ध्यां व्याकृतस्य अनेक कर्तृ भोक्तृ संयुक्तस्य प्रतिनियत देशकाल नि मत्त क्रियाफलाश्रयस्य मनसाप्यचिन्त्य रचना रूपस्य जन्मस्थिति भङ्गं यत : सर्वज्ञात् सर्वशक्ते : कारणाद् भवति तद्ब्रह्मेति (S. B1, 2)

an illusion. There is, however, a real danger in granting every kind of knowledge to our ancients and to suggest that they anticipated the discoveries of modern science. Such a statement is the coronation of crudeness. All that is stated here is that Sankara built his philosophy on the basis of universal order and the existence of a single reality behind the phenomenal world. At the same time it is idle to contend that modern science has now vindicated the tenets of advaita Vedanta. This is an equally foolish statement because it is concerned and content with analysing and explaining the structure of matter, and leaves out man's relation to the universe unexplored. The "Scientific" satisfaction in explaining the external world as well as the philosopher's discontent in being unable to fully explain the ultimate relation of man to matter are features of Western Culture. Thus Einstein says "Enough for me the mystery of the eternity of life, and the inkling of the marvellous structure of reality, together with the single-hearted endeavour to comprehend a portion, be it ever so tiny, of the reason that manifests itself in nature" (Einstein--"The world as I seet it"—page 5). And the philosopher Bertrand Russel says "Science tells us what we can know, but what we can know is little, and if we forget how much we cannot know, we become insensitive to many things of very great importance. Theology, on the other hand, induces a dogmatic belief that we have knowledge where in fact we have ignorance, and by doing so generates a kind of impertinent insolence towards the universe. Uncertainty, in the presence of vivid hopes and fears, is painful. But it must be endured, if we wish to live without the support of comforting fairy tales. It is not good, either to forget the question that philosophy asks, or to persuade ourselves that we have formed indubitable answers to them. To teach how to live without certainty, and yet without being paralysed by hesitation, is perhaps the chief thing that philosophy, in our age, can still do for those who study it" (Bertrand Russel, "History of Western Philosophy", page 11).

Indian philosophy does not make an absolute distinction between the material and the immaterial, the sentient and the insentient. One reason for this is the strong strain of monism in Indian thought . . . The Indian tendency is to view reality as an integral whole. Reality may be characterised by a single category such as

existence or being, and made up of different types of beings or experience. That is, reality is seen in terms of graduations rather than dualities, levels, or strata". Indian Thought, an Introduction by Donald H. Bishop page 3.

But the true philosopher cannot be content with an explanation of how things are. "To live without certainty" is a confession of failure. The certainty of uncertainty is a contradiction. The statements and laws of science are the raw material of philosophy. He has to concern himself with physics and metaphysics, and what is more, with the problem of the individual in relation to the universe. It is in this last area of enquiry that the universe of names and forms has to be reconciled with the apparatus of human experience. The Sankhya philosophy attempts this onerous task, but insufficiently, for it endows an unsentient nature with the power of creation. Sankara, following the Upanishads, succeeds in establishing a real synthesis by proving that the sentient self, the non-sentient nature, and God, which others separate, together constitute a single unity which is masked by the multifariousness of the phenomenal world. This view goes along with science, and elevates the wonder of modern man into a logical system of "thoughts and things" which is at once physics and metaphysics. In fact, Advaita partakes of every aspect of knowledge, but in the final analysis it aims at answering the questions "Who or what am I" and "What is going to happen to me", and uses all other branches of intellectual discipline to aid in this fundamental enquiry.

I. (4) The psychological approach is a dominating feature of the Upanishads. The focus of attention is always the self. In the Brahadaranyaka Upanishad, Yajnavalkya is questioned by several persons—Maitreyi, Gargi, King Janaka, Attabhaga, Bhuja, Ushasta, Kahola, Uddalaka, Vidaghda, and others. In the Chandhogya, Narada questions Sanatkumara. In the Taittireya, Bhrigu is the questioner. In the Katopanishad, Nachiketas questions Yama. And so on. The question is always the same. कतम आत्मा ? What is this self? Indeed, one may make bold to say that the cosmic principle follows and not precedes the psychic one. Man was, is, and will ever be worried only about himself.

I. (5) The procedure of discussion adopted by Sankara has certain broad features. The first is that Advaita is a self-contained system. It hearkens back to the Veda and seeks no adventitious support from mythology or the wondrous acts of any manifested God. Its austere intellectualism, its remorseless logic, which marches on indifferent to the hopes and beliefs of man, its relative freedom from theological obsessions, makes it a great example of a purely philosphical scheme. It has a self-justifying wholeness characteristic of works of art.[5]

Secondly, it is severely logical and proves each statement by unassailable argument. Sankara himself professed to sub-ordinate inference to the Sruti (scripture), but in actual fact he has used the methods of logic with astonishing accuracy and success. The traditional structure of an argument is as follows:—

(1) विषय subject. This is, let us say, an Upanishadic saying like तत्वमसि That thou art.

(2) विशय : Doubt, which first presents before the sense of the saying is determined.

(3) सङ्गति : is the link between the Vedic saying and the sutra under consideration.

(4) पूर्व पक्ष is the wrong interpretation which occurs to the mind at first and which has to be refuted.

(5) सिद्धान्त which is the finally determined meaning. (This itself is split up into a series of logical sequences which are not mentioned here).

Sankara follows these principles with meticulous fidelity.

Nevertheless, of the three major premises or "Pramanas" namely, the Sruti, reasoning and observation, Sankara gives pri-macy to the Sruti and accepts the others only in so far as they are in consonance with it.[6]

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(5) Radhakrishnan "Indian Philosophy" Vol. II Page 445-446

(6) Pramana is originally the instrument of measurement from मा to measure, णा forth. It may be translated by measure. standard, authority. The Pramana which serves as a means (साधन) of determining produces प्रमा ति accurate knowledge. The three Pramanas generally mentioned are प्रत्यक्ष, अनुमान शब्द i.e. sensory perception

contd.—next page

"In the enquiry relating to Brahman the Sruti alone is not the authority as in the case of enquiry into Dharma. On the other hand, suitably to the occasion, one's experience also becomes authority, because experience is the end of such enquiry and the subject itself is everpresent (and not created)."[8]

In the very beginning of his commentary on the Badarayana Sutra he says that the Sutra जन्माद्यस्य यत : (Janmadyasa Yata) is intended as a string on which to thread the flowers of Vedanta sayings.[8] He proceeds to explain that in the Vedanta statement श्रोतव्यो, मन्तव्यो निधिध्यासितव्य : to be heard, thought about and cogitated upon, the cogitation is made to succeed the Sruti, thus seeking its support by thinking of what has been heard (Sruti). Further, since Brahman cannot be cognized by the senses, like a pot etc., the connection between the effect (i.e. the created world) and the cause cannot be established by reasoning. The senses have for their perception objects like a pot etc., and not Brahman. If Brahman could be cognized by the senses, it can be apprehended that "this effect is connected with this cause (Brahman). Since the effect alone is cognised, it is impossible to determine (by inference). "Is it connected with Brahman, or with something else?" Therefore, the Sutra "From whom

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inference and sru'i. I have left out the first, sensory-perception, as it is rejected by Vedanta. I have added experience or अनुभव as I consider that it plays a large part in the realisation of the oneness of the Atman and Brahman. It may be a form of inference, but seems to me to be important enough to be categorised independently, as will be shown later in dealing with Jivan Muktas. It may not strictly conform to the traditional definition of प्रमाण, not being axiomatic, but is nevertheless a pillar that supports the doctrine. (श्रुतियुक्तयनुभू

(7) तिभ्यो वदतां कि नु दुश्शकम्). न धर्मं जिज्ञासायामिव श्रुत्यादय एव प्रमाणं ब्रह्म जिज्ञासायाम् किंतु श्रुत्यादयो अनु भवादयश्च यथा संभवमिह प्रमाणं, अनु भवावसानत्वात् भूतवस्तु विषयत्वाच्च ब्रह्मज्ञानस्य (B. S. 1. 2)

(8) वेदान्त वाक्य कुसुम ग्रथनार्थत्वात् सूत्राणाम् (B. S. 1. 1.)

all this originates" is not intended to be substantiated by inference, but only to support the saying of the Veda.[9]

Another reason adduced by Sankara for subordinating reason is equally interesting and will appeal to students of law. Thus in the commentary Br. 5 11, 1, 2, we read "In matters to be known from scripture mere reasonsing is not to be relied on for the following reason also. As the thoughts of men are altogether unfettered, reasoning which disregards the holy texts and rests on individual opinion only, has no proper foundation. We see how arguments, which some clever men have excogitated with great pains, are shown by the people who are still more ingenious, to be fallacious, and how the arguments of the latter again are refuted in their turn by other men; so that on account of the diversity of men's opinion, it is impossible to accept mere reasoning as having a sure foundation".[10]

Here is a curious paradox. Sankara established the supremacy of the scriptural authority over reasoning by means of a closely reasoned argument. One may object to this line of reasoning because in reasoning against reasoning, we implicitly admit the authority of reason.[11] But Max Mueller who raises this conundrum, himself answers it. He says: "To most philosophers revelation would seem a very weak instrument of knowledge and one that could never claim more than a subordinate plan, even if treated as a subdivision of Anumana or inference. But we must remember that it is the highest object of the Vedanta to prove that there is only one true reality, namely Brahman, and

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(9) स्व भ वत: विषय विषयिणीन्द्रियाणि न ब्रह्मविषयाणी। सति इन्द्रिय विषयत्वे ब्रह्मण: इदं ब्रह्मणा संबद्धं कार्यमिति गृह्येत। कार्यमत्र तु गृह्यमाणं, किं ब्रह्मण संबद्धं, किं अन्येन केनचिद्वा संबद्धं, इति न शक्यं, निश्चेतुम्। तस्माजन्मादि सूत्र नानुमानोपन्यासार्थं, किं तर्हि वेदान्त वाक्य प्रदर्शनार्थम् (B. S. 1, 2)

(10) तथाहि कैश्चिदभियुक्तैर्यत्नेनोपेक्षिता स्तर्का अभियुक्तरैरन्यैराभास्यमाना दृश्यन्ते। तैरप्युस्प्रेक्षिता: सन्तस्ततोऽन्यैराभास्यन्त इति न प्रतिष्ठितत्वं तर्काणां शक्यमाश्रयितुम् (BS, 2, 1, 11)

(11) Max Mueller "Vedanta Philosophy" page 33

that the manifoldness of the visible world is but the result of that nescience which the Vedanta is meant to destroy. It will then become intelligible why an appeal to the evidence of the senses or to inference would have been out of place and almost self-contradictory in the Vedanta. The commentator admits this, He says "If we acquiesce in the doctrine of absolute unity (Brahman) the ordinary means of right knowledge, perception etc., become invalid, because the absence of manifoldness deprives them of their objects". Hence, a doctrine which undertakes to prove that the manifold world, presented to us by the senses is unreal, could not well appeal, at the same time to the evidence of the senses nor to inference which is founded on it, in support of truth or right knowledge, though it may and readily does acknowledge their importance for all the ordinary transactions of life".[12]

The conclusion is inescapable that Sankara is conscious that reason is on the side of the Vedic texts, and with his acute powers of argument, he establishes that the Veda is not an inexplicable authority, but one which appeals to all thinking men. The point made about the uselessness of reasoning without authority is very appropriate. Legal arguments proceed only on the basis of a law and in interpretation of it. The question, what is the authority for the law or, in the present context, what is the authority for the scripture, will lead to an argumentum and infinitum.

This preliminary discussion on the authroities canvassed by Vedanta is important in a study of the real nature of the self. The entire subject is dealt with on the basis of close reasoning, and the texts quoted are brought in not at the beginning, but *at the end of the argument*. It is pertinent to observe that the Sruti itself follows this method, as for instance, in the story of Svetaketu in Chandhogya Upanishad, in which, let alone argument, a series of physical experiments are conducted to inculcate the doctrine of the unity of the atman and Brahman and, finally, the pupil is told "That thou art".

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(12) Max Mueller "The Six System of Indian Philosophy" (Longmans) page 147

II

II (1) In this all-embracing and complicated enquiry, Sankara starts with an incontrovertible postulate. He says:[13]

> "Every one is conscious of the existence of his (own) Self, and never thinks 'I am not'. If this knowledge of "I am" does not exist then every one in the entire world will say 'I am not'. Such is not the case".[13]

This consciousness that one exists is about as certain as anything in the world. Hence also the name that Sankara has given to his commentary on the Brahma Sutras i.e. an enquiry into the nature of the Self.[14]

II (2) Having achieved this first step, Sankara proceeds to answer the next question "What is the nature of this "I" ego, person, self, embodied soul, call it what you will, which exists and is self-evident? The method followed by advaita, in explaining the self, is to take up the entire range of human experience, and by a process of elimination, as it were, arrive at the inescapable

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(13) सर्वो–ह्यात्मास्तित्वं प्रत्येति न नाहमस्मीति यदिहि नात्म.स्तित्व प्रसिद्धि : स्यात्, सर्वोलोकोनाहमस्मीति प्रतीयात् (S. B. 1. 1)

The point is put even better in the Svatma Nirupana (स्वात्म निरूपण) thus

"अस्ति स्वयमित्य स्मिन्नर्थेकस्यास्ति संशय: पुंस : ?
अत्रापि संशयश्चेत् संशयिता यःस एव भवसि त्वम् "

Does any one doubt whether he himself is or not? If this also is doubted, that doubter is yourself.

(14) शरीरमेव शरीरकं, तत्र निवासि शारीरको जीवात्मा तस्य त्वं पदाभिदेयस्य तत्पदाभिधेय परमात्मा रूपता मीमांसा या तस्यामित्यर्थ :

i.e. Sarira is Sariraka (body) the Jivatma or embodied soul in, the body is Sariraka; he who is known as 'thou' has to be shown as the same as the Paramatma or the over-soul who is designated as 'that'. That is Sariri.ka Mimamra. The same point is taken up by Sankara in S. B. 11, 3, 7. Where he clinches the issue by saying

य एव हि निराकर्ता तदेव स्वरूपम् । नह्यग्नेर्नौष्ण्य अग्निना निराक्रियते

'For it is the essential nature of him who refutes. The heat of the fire is not refuted (i.e. sublated) by the fire itself."

residium which persists and is imperishable. Man experiences three states of living. The first is when he is awake. The second when he is dreaming and the third when he is asleep. When he is awake his organs of cognition and the organs of sense function, the mind and its attendant variations function. When he dreams the external organs cease to function, but the mind and its variations persist. But when he is asleep, they also cease to function. Who then is left? Therein lies the answer to the question, what is this "I" or "myself" which is present in all the three states of waking, dreaming, and sleeping, and which alone is left in the state of sleep. The three states are referred to in practically all the principal Upanishads and in the Brahma Sutra, but specially in the Mandukyopanishad and in the third pada of the Brahma Sutra. Mandukyopanishad has a commentary by Gaudapada called "Karika", which in turn has been commented upon by Sankara. But Sankara's commentary on the Brahma Sutra is the basic source of one's knowledge of the subject of the three states of man. Gaudapada goes to the logical extreme of monism and his doctrine is perilously near the "Sunyavada" or the gospel of nothingness of the Buddhists.[15] Sankara's commentary on the Karika is explanatory and he does not pretend to discuss Gaudapada's views. It is in his commentary on the Brahma Sutra that Sankara goes all out and offers his own interpretation of the sacred texts.

Sanakara indicates in his invocatory verse to his commentary on the Mandukyopanishad the ultimate reality behind the three states of waking, dreaming and sleep.

"I bow to that Brahman that (during the waking state) after having enjoyed (experienced) all gross objects by pervading the entire universe through the omnipresent rays of its immut-

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(15) Professor Radhakrishnan inclines to this view. He says "The general idea pervading Gaudapada's work, that bondage and liberation, the individual soul and the world, are all unreal makes the caustic critic observe that the theory which has nothing better to say that an unreal soul in trying to escape from an unreal bondage, in an unreal world, to accomplish an unreal supreme good, may itself be an unreality."

("Indian Philosophy" Vol. II page 463)

able consciousness that embraces the entire variety of the movable and immovable objects; that again, after having digested as it were—that is to say experienced within (in the dream state) all the variety of objects produced by desires and brought into existence by the mind; enjoys bliss in deep sleep and makes us experience through Maya the bliss, which further is designated in terms of Maya, as the fourth (Turiya) and which is supreme, immortal and changeless".[16]

II (3) The waking state is first examined. The soul (Atman) has four quarters (चतुष्पात्) The first is the state of being awake.

जागरितस्थानो बहिष्प्रज्ञ : सप्ताङ्ग :, एको न विंशति :
मुख :, स्थूलभुक्, वैश्वानर : प्रथम : पाद :

The first quarter (pada) is Vaisvanara, whose sphere (of activity) is the waking state, who is conscious of external objects, who has seven limbs and nineteen mouths and whose experience consists of gross (material) objects.

Sankara explains the seven limbs by reference to the Ch. Up. 5, 18, 2 which says "Of the Vaisvanara self, the effulgent region is his head, the sun his eye, the air his vital breath, the ether his middle, the water his kidney, and the earth his feet. The Ahavaniya fire has been described as his mouth.[17]

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(16) The Mandukyopanishad. Translation by Swami Nikhilanda. The translations given in the present essay are those of Swami Nikhilanda. The book may be referred to for a detailed study.

(16) "प्रज्ञानांशुप्रतानै : स्थिर चर निकर व्यापिभिर्कक्यलोकान्भुक्त्वा
भोगान् स्थविष्ठान् पुनरपि धिष्णोद्भासितान् कामजन्यान्, ।
पीत्वा सर्वान् विशेषान् स्वपिति मधुर भुदम्मायया भोज्यवन्तो,
माया संख्या तुरीयं, परममृतजं ब्रह्मयत्तन्नतीस्मि"

(17) तस्य हि वा एतस्यात्मनो वैश्वानरस्य मूर्धैव सुतैजा ।
श्चक्षु र्विश्वरूप : प्राणापृथग्वर्त्मा ।,
संदेहो बहुलो वास्तिरेव रथि : पृथिव्येवपादौ । इत्यग्निहोत्राहुति कल्पना ।
विशेषत्वेनाग्नि मुखत्वेनाहवनीय उक्त इत्येवं सप्तपङ्गानि
(ch. up. 5, 18, 2)

"The nineteen mouths are the five organs of perception (Budhindriyas), the five organs of action (Karmendriyas), the five aspects of vital breath (prana), the mind (Manas), the intellect (budhi), egoity (ahankara), mind-stuff (chitta)".

The waking state does not require a great deal of explanation. All that is meant by the expression "I" is active during that state. 'The whole perceptual mechanism is operative and we apprehend, objects by means of the mind and the senses". The Brahma Sutra treats it indirectly, first dealing with dreams, then with sleep and finally with the waking state, about which the question is discussed whether, since during sleep the atman is in a state of non-dual self-absorption, the person who wakes up is the same as the one who went to sleep. The problem is simple enough to be demolished by referring to the continuation of unfinished acts left over from before sleep, the necessity for enjoying the fruits of past karma and the like.

But it is necessary to explain (what has been briefly stated in the commentary to the Upanishad) what the various outer and inner faculties of man are. These are:

1. Gnanendriya, organs of cognition, the eye, the ear, the skin, nose, tongue (चक्षु, श्रोत्र, त्वक्, घ्राण, रसना)
2. Karmendriya, Organs of action: of speech, hands, feet, evacuation, generation? (वाक पाणि, पाद,पायु, उपस्थ)
3. The five Pranas or vital airs: Prana, apana, vyana, udana, samana (प्राण, अपान, व्यान, उदान, समान)

These are the breaths that go upward, go downward all over, Throat, and stomach.

4. The four faculties along with mind: The mind, the intellect, ego, the will respectively, doubt, certainty, egoism and cogitation (मन :, बुद्धि, अहङ्कार, चित्त)
5. The five elements (Bhutas) Earth, water, fire, air, ether (पृथ्वी, अप, तेजस, वायु, आकाश)
6. Nescience or Avidya: (अविद्या) Myriad because of several actions
7. Kama or desire (काम) Desires are innumerable
8. Karma or actions: Actions are myriad

These eight categories, known as "Puryashtaka" constitute the outer and inner organs and faculties of man. The point of relevance is that all of them function during the waking state.

"He is called "Vaisvanara" because he leads all creatures of the universe in diverse ways (to the enjoyment of various objects) or he comprises all beings".[18]

II (4) The state of dream is the second kind of human experience.

"The second quarter (Pada) is the Taijasa whose (sphere of) activity is the dream, who is conscious of internal objects, who has seven limbs and nineteen mouths and who experiences the subtle objects.[19]

In his commentary, Sankara quotes the Br. Up. (4, 3, 9-12) which deals with the subject in great detail. The subject is also discussed in the Brahma Sutra 3, 2 and in the Prasnopanishad. There is a consensus in the three texts and their commentaries, but there are differences in emphasis. Sankara underlines the rationale of the dream—experience as consciousness consisting of the impressions of past experiences, as distinguished from the waking state in which one experiences consciousness associated with gross external objects.[20]

"The dream-state is personalised by the name "Taijasa" because he appears as the subject though this dream consciousness is without any gross object and is of the nature of light[21].

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(18) विश्वेषां नराणां अनेकधा सुखादि न यनात् विश्वानर : यद्वा
विश्वश्चासौ नरश्चेति विश्वानर :

(19) स्वप्न स्थानोऽन्त प्रज्ञः एकोन विशति मुख :
प्रवि वक्त भुक्तैस्तैजसो द्वितीय : पाद :

(20) विश्वस्य सविषयत्वेन प्रज्ञाया : स्तूल.या भोज्यत्वम । इह पुन :
केवला वासना मात्रा प्रज्ञा भोज्यति प्रविक्तो भोगइति

(21) विषय शून्यानां प्रज्ञायां केवल प्रकाश स्वरूपायां
विषयित्वेन भवतीति तैजस :

The principle of the dream state being nothing more than the impressions of past experiences is elaborated in the Brahadaranyaka Upanishad, by pointing out that in dream the self transforms itself into knowledge, act of knowing, and object of knowledge.

> "When he goes to sleep he takes along the material (matra) this all containing world, himself tears it apart, himself builds it up and dreams by his own brightness, by his own light. Then this person becomes self-illuminated".[22]

The next verse explains the point further by saying that in the dream state there are no chariots or animals to be yoked to them, nor roads, but he creates them all. So also in respect of pleasures and joys.

So far the texts and commentaries have explained the modus operandi and the foundation of the dream state. They have not fully examined the *content* of the dreams and their character Sankara goes into this subject in detail in his commentary on the third chapter of the Brahma Sutra. He starts with the question whether the creation taking place in dreams is a real one (पारमार्थिक) like the creation seen in the waking state, or whether it consists of illusion. The Sutra itself declares

> " माया मात्र तु कात्स्न्र्येना भिव्यक्तस्वरूपत्वात्
> (Brahma Sutra 3, 2, 3).
> "But it (the dream world) is mere illusion on account of its nature not manifesting itself with the totality (of the attributes of reality)."

While dream experiences conflict with those of waking life, the experiences of waking life are not sublated in any other empirical state.

Sankara's reasoning in support of this Sutra may be summarised thus: The dream state does not manifest itself with the totality of the attributes of real things as they are in the waking state i.e.

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(22) स यत्र प्रस्वपितस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहत्य, स्वयं निर्माय, स्वेन भासा, स्वेन ज्योतिषा त्पस्वपिति।
अत्रायं पुरुष : स्वयं ज्योतिर्भवति

the phenomenal world. In a dream there is no condition of space, time and cause. Chariots and the like cannot find room in the limited confines of the body. A sleeping being cannot go and return in a moment the distance of a hundred yojanas, but he does dream as if he did so. Moreover, when a man imagines himself, in his dream, going, in his body, to another place, the bystanders see the very same body lying on the couch. Further, a dreaming person does not see, in his dream, other places as they really are. We see that dreams are in conflict with the condition of time. A person lives during a dream, which lasts one Muhurta only, through many years. Also, there does not exist in the state of dreaming, the requisite efficient causes for either thought or action. And the chariots etc. of the dream are refuted by the waking state. Therefore, the doctrine that the dream itself is mere illusion remains un-contradicted. (तस्मात् माया मात्रं स्वप्न दर्शनम्).

What then is the ground on which dreams are based? According to Sankara the dreamer is the one who performs the good and evil deeds which are the causes of the delight and fear produced by the apparition in his dreams, of chariots and other things.

In other words, the good and bad deeds previously done give joy and sorrow not merely in the waking state but also in dream. They are experienced not merely by the senses, but by the mind alone during dreams. This point is further elaborated in the Prasnopanishad.

> "In this state this Deva (mind) undergoes a variety of changes, sees again what it has seen, hears again whatever was heard, experiences again what it had experienced in different lands and directions. What was seen and not seen, heard and not heard, experienced and not experienced, existent and non-existent, it sees: being all, it sees". (Prasnopanishad 4,5).[23]

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(23) "अत्रैष देवः स्वप्ने महिमानं अनुभवति,
यदृष्टं दृष्टमनुपश्यति, श्रुतंश्रुतमेवार्थमनुश्रुणोति
देशदिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति
दृष्टं चादृष्टं च श्रुतं चाश्रुतं चाननुभूतं च सच्चासच्च सर्वं पश्यति सर्वः पश्यति
(Mand. Up. 4.5) .....

Not seen, not heard etc. refer to experiences in previous births: for, there can be no unconscious impression of what was never seen.

(अत्यन्तादृष्टे वासनानुपपत्तेः).

II (5) Pursuing the same point, Sigmund Freud says, firstly that for the most part dream consists of visual images. He then distinguishes between the "manifest" and "latent" content of dreams. The latter are the cause of the dreams, the former is the "dream-work". Dreams are brought about by a wish and the content of the dream expresses it. The dreams do not merely give expression to a thought but represent this wish as fulfilled, in the form of a hallucinatory experience. They thus become the means of removing, by hallucinatory satisfaction, mental stimuli that disturb sleep. But the distortions in dreams make them seem strange and often incomprehensible. There are many wishes which are "censored" in real life because they are offensive from an ethical or social point of view, but all such bonds are removed in dreams when there takes place a manifestation of a ruthless egoism. "Desires which we believe alien to human nature show themselves powerful enough to give rise to dreams. Hate, too, rages unrestrainedly; wishes for revenge; and death wishes. These censored wishes seem to rise up from a veritable hell".

But it is idle to brush aside the offensive nature of the dream-wishes on the ground that the dreamer would never do such things in real life. Freud becomes almost angry at such repudiation. He asks "Do you not know how uncontrolled and unreliable the average human being is in all that concerns sexual life? Or, are you ignorant of the fact that all the excesses and aberrations of which we dream at night are crimes actually committed every day by men who are wide awake? What does psycho-analysis do in this connection but confirm the old saying of Plato that the good are those who content themselves with dreaming of what others, the wicked, actually do?"

The "dream-work" which consists of wishes, hates and loves, all of them being presented visually, is distorted, but the experience or hope on which these dreams are based are actual, and not

fanciful, and this is the link between dream and life. Thus Freud says "The process by which the latent-dream is transferred into the manifest dream is called the "dream-work", and its main features are:

(1) Condensation, the contents of the manifest dream being less rich than that of the latent thoughts, as it were, a kind of abbreviated translation of the latter.

(2) Displacement, which takes two forms; first a latent element may be replaced not by a part of itself, but by something more remote, and second, the accent may be transferred from an important to an unimportant element, so that the centre of the dream is shifted, as it were, giving the dream a foreign appearance.

(3) Transformation of thoughts into visual images. "Now our thoughts originated in such perceptual forms; their earliest material and the first stages in their development consisted of sense-impressions, or more accurately, of memory pictures of these. It was later that words are attached to these pictures and then connected so as to form thoughts. So that the dream work subjects our thoughts to a *regressive* process and retraces the steps in their development".

Freud, was not concerned with the disappearance of external stimuli in dreams and the substitution in their place of the mind acting on itself, but only with the rational causes of the irrational dreams, making them in fact accessories for the diagnosis of mental ills. But nevertheless he carried the study of the subject to its logical conclusion. His final summing up of the subject makes this position clear. "A misunderstanding confounds the dream with the latent dream-thoughts and makes statements which was that the latent dream thoughts and the dream-work were quite different. Of the latent dream-thoughts he says "first the dreamer is unconscious of them; secondly they are quite reasonable and coherent, so that we can understand them as comprehensible reactions to whatever stimulus has given rise to a dream; thirdly, they may have the value of any mental impulse or intellectual operation".[24]

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(24) Sigmund Freud "Introduction to Psycho-Analysis".

One may well ask the question, how all this is relevant to a study of the advaita interpretation of the self? It is relevant for various reasons. Freud follows the same line of thinking as is found in the Prasna and Brihadaranyaka Upanishads and the Brahma Sutra, namely, that dreams are not independent mental experiences, but the projections of previous experiences, wishes, hates, hopes etc. or "Vasanas" in the language of Indian philosophy. They are related to the waking state. But Freud carries the subject forward by scientifically establishing the rationale of the dream-experience. However chaotic the dream, its ground is rational. He supports the Upanishadic view of the subject.

From the point of view of a study of the self, however, the cardinal point is that after eliminating the activity of the organs of cognition and action, and in the absence of external stimuli, a person is alive within himself and creates images which are true within the duration and circumference of that experience. In other words, it is a fact of a person's life, but the world without does not exist then. It establishes that the "I" is not the body and its functions.

II. (6) The next experience of a person is that of sleep. Here the organs as well as the mind do not function, yet some one is alive to preserve the continuity of life. Who is this person, what is his relation to the waking "I" or ego, and what does he experience during sleep? The Mandukyopanishad gives the following description of the sleep-state.

> "That is the state of deep sleep wherein the sleeper does not desire any objects, nor does he see any dream. The third quarter is the Prajna whose sphere is deep sleep, in whom all experiences become unified or undifferentiated, who is a mass of consciousness entire, who is full of bliss and who experiences bliss, and who is the path leading to the knowledge (of the two other states)".[25]

Sankara explains the significance of the words used by the text. He is called सुषुप्ति स्थान or state of deep sleep because

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(25) यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति, तत्सुषुप्तम्।
सुषुप्ति स्थान एकी भूत :, प्रज्ञानघन एवऽऽनन्दमयो,
ह्यानन्द भुक्, चेतो मुखः, प्राज्ञस्तृतीय : पाद :
(Mand. Up. 5) .....

his sphere is the state of sleep in which there are no desires. He is called Ekibhuta (एकीभूत) because all experiences become unified in it, and all objects of duality are lost. He is called (प्रज्ञान घन) Prajnana Ghana because of the absence of all manifoldness. At night, owing to the indiscrimination produced by darkness, all that one perceives become a mass of darkness as it were, so also in the state of deep sleep, all objects of consciousness, verily, become a mass. He is called (आनन्दमय) Anandamaya because it is endowed with an abundance of bliss. But this is not bliss itself; because it is not bliss infinite.[26] As the Prajna enjoys this state of deep sleep which is entirely free from all effort, he is called (आनन्दभुख्) Ananda bhuk. He is called (चेतोमुख) Chetomukha because it is the doorway to the cognition of the other two states of consciousness known as dream and waking. He is called (प्राज्ञ) Prajna because it is conscious of the past and the future and of all objects.

Practically all the Upanishads refer to the state of deep-sleep in some context or another. The Brahma Sutra also refers to it in several places. The principle enunciated is always the same, namely, that in deep sleep (a) the organs of cognition and action, and the mind and its attendant functions disappear; (b) all duality is merged and there is no objective experience and (c) the soul is one with itself. Of the many statements from the Upanishads on the subject, the following passages will suffice to stress the central points of sleep-experience.

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(26) The suffix मयट् has the following meanings:

1. Plentiful, as when one says "अन्नमय यज्ञ:"
   The sacrifice was full of food.
2. Modification as in स्वर्णमय: कुण्डल:
   The earrings are full of gold.
3. Practical change of habit, as in स्त्रीमयो जाल्म:
   The man is full of femaleness.
4. Identity as in ब्रह्ममयं जगत्
   The world is full of Brahman.

Here it is used in the sense of plentifulness.

But see below III (n) where the point is given a different interpretation.

"Then he becomes united with that which is, he is gone to his self".[27]

"Embraced by the highest self, (Prajna) he knows nothing that is without, nothing that is within".[28]

"In that state no evil touches him".[29]

At this stage it is affirmed that in deep sleep a union with Brahman takes place. Sankara arrives at this conclusion by a circuitous argument which is nevertheless cogent. The absence of all evil is affirmed in the same passage quoted above, i.e. "For then he has become united with light".[30]

"Light means Brahman, as is affirmed in the passage.

"It is Brahman only, light only".[31]

The passages taken together, will then mean that the soul in sleep becomes united with the light that is Brahman, and that therefore no evil touches it. By saying that the soul abides in Brahman, what is meant is that in deep sleep there is no difference between the abode (आधार) and that which abides (आधेय) but that there is absolute identity of the two. For, it is impossible for the soul in itself to abide anywhere, because being non-different from Brahman, it rests in its own glory. So Sankara concludes thus: "We do want to prove that that Brahman is the lasting abode of the soul in the state of deep sleep, that is a knowledge which has its own uses, viz. the ascertainment of Brahman being the self of the soul, and the ascertainment of soul being essentially non-connected with the worlds that appear in the waking and dreaming states. Hence the self alone is the place of deep sleep".[32]

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(27) सता सोम्य तदा संपन्नो भवति, स्वमपीतो भवति (Ch. up. 6,8,1)

(28) प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किंचत वेद, नान्तरम् (Br. up. 4,3,21)

(29) तं न कश्चन पाप्मा स्पृशति (Ch. up. 8,3,3)

(30) तेजसा हि तदा संपन्नो भवति (Ch. up. 8,3,3)

(31) ब्रह्मैव, तेज एव (Br. up. 4,4,3)

(32) ब्रह्मत्वनपायि सुप्ति स्थान निमित्येतत् प्रतिपादयाम : । तेन तु विज्ञानेन प्रयोजन मस्ति जीवस्य ब्रह्मात्मत्वावधारणं स्वप्न जागरित व्यवहार विमुक्त स्वाधारणं च । तस्मादात्मैव सुप्तिस्थानम् " (S. B. 3,2,8)

II (7) The stage is now set for the introduction of the philosophy of Advaita. When the organs of action and cognition do not function, neither the mind, then who is it that is alive and conscious during deep sleep? When a person says "I slept well", who is this "I", who has no bodily and mental functions and who hears and sees nothing external and is an objectless subject? He is the Atman, the knowing subject "persisting without change during the states of waking, dreaming, deep sleep, death, migration, and final deliverance of the soul". The point is dealt with, with precision and clarity in Br. 4, 3, 4." Here King Janaka first poses the question "What serves man for light?, Yajnavalkya returns an evasive answer—the sun serves him for light. When, however, the sun has set?—The moon. And when this also has set—the fire. And when this also is extinguished? The voice. And where this also is silenced? Then is he (atman) himself his own light. What do you mean by self? It is the spirit behind the organs of sense, which is essential knowledge, and shines within in the heart. Then further description is given how this spirit, while remaining the same, roves through this world in waking and dreaming, through the world of Brahman in deep sleep and death; how in waking it surveys the good and evil of this world without being moved thereby, "for nothing cleaves to this spirit" (the knowing subject stands opposed to everything that is objective); how, in dreaming, it builds up a world for itself, "for it is the creator"; how, finally, in deep dreamless sleep, wrapped round by the self that consists of knowledge, the "Prajna atman" i.e. the absolute knowing subject, it has no consciousness of objects, and yet is not unconscious. "When then he sees not, yet is he seeing, although he sees not; since for the seer there is no interruption of seeing because he is imperishable, but there is no second beside him, no other distinct from him, for him to see."[33]

At this stage, the question may well be asked why there should at all be a self-knowing subject which persists in, but is independent of the body and mind and which attains to pure self-hood during sleep? This doubt can be clarified, without resort to scriptural authority, by a minor exercise of common sense. If during the

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(33) As quoted by Deussen in Philosophy of the Upanishads (page 135).

dream state, the body and its organs do not function, then the self is not the body or the organs. If during sleep, the mind does not function, the self is not the mind. If a man lives in sleep without bodily and mental consciousness, and then on waking up proceeds to continue his work from where he had left off the previous day, then the conclusion is inescapable that the "self" of a person is neither body nor mind, but an inner consciousness or light which continues to exist in all the three states but is independent of them. This leads one to the next stage of the argument, why should it be independent of them?

To equate the self with a flux of states, a presentation continuum, or a stream of consciousness, would be to confuse the principle of consciousness with portions of its contents. The felt-masses and conscious stream rise and fall, appear, and vanish. If all these varying contents are to be connected, we require a universal consciousness, which ever accompanies them. "When it is said it is I who now know what at present exists, it is I who knew the past and what was before the past, it is I who shall know the future, and what is after the future, it is implied in these words that, even when the object of knowledge alters, the knower does not alter, for he is in the past, present and the future, as his essence is eternally present." (सर्वदा वर्तमानत्वात्)
(S.B. II 3-7).

We can know a temporal series of events as a series only if the facts are held together through something present alike to each of them, and itself therefore out of time. The self is not a creature of the natural world, for the simple reason that there would not be any natural world were not the principle of the self pre-supposed. Sankara holds that we get the notion of the Atman if we divest it of all that surrounds it, discriminate it from the bodily frame with which it is encompassed, strip it of all contents of experience. Understanding, senses etc. are unconscious and objects of a subject.[34]

The argument about the nature of the self has now advanced this far, that (a) It is not the bodily and mental functions; (b) It is an inner light that shines through the stages of waking, dreaming and sleep, but is different from these states; (c) It is an objectless

(34) Radhakrishnan "Indian Philosophy" Vol. II page 479

knowing self which rests on its own self. This is experienced in sleep; (d) It connects the varying contents of knowledge by ever accompanying them.

II. (8) The argument has now to be carried a step further. Is this inner-self which enlightens other experiences, a "*sentient continuum*" which stands over and above each individual experience? The words "sentient" and "continuum" are important.

The life of a human being consists of a series of "awareness" or consciousness, in space and time. Surely, the non-conscious cannot be the cause of consciousness. The senses, the mind, and understanding, all of which are (insentient) are not sufficient. The activity of these organs demands in addition *Upalabdhi*, which belongs to the Atman, whose very nature is eternal knowledge. उपलब्धि or knowledge is obviously of two kinds. The one that is reflected in the daily acts and experiences of a person is impermanent. The one whose essence is knowledge is everlasting. The former is technically termed as "वृत्तिप्रतिबिम्बचैतन्यम्" the latter as "स्वरूपचैतन्यम्".

So we say that the consciousness of the Atman is not the finite consciousness of empirical experience, because ever so many objects and events that do not exist in this or that limited consciousness, still exist in reality. We must assume an ultimate consciousness of which the finite is only a fragment. Presentations are subject to origin and decay and are not self-luminous and they are known only through the light of the Atman, whose essential nature is self-luminosity, the supreme principle in which there is no differentiation of knower, knowledge and known, infinite, transcendent, the essence of absolute knowledge.[35]

Thus we advance the argument one step further to the stage when knowledge cannot be made the attributes of body, mind etc., since they are insentient, nor can the limited and evanescent consciousness related to specific experiences be sufficient to explain the undying stream of consciousness of which the individual presentations are but parts. So the "self" is essentially an (1) eter-

(35) Radhakrishnan "Indian Philosophy" Vol. II page 479-481

nal consciousness नित्योपलब्धि ; (2) non-objective निर्विशेषज्ञानमय (3) non-active. ध्रुव

(a) because all activity is in the form of pain कर्तृत्वस्य दुःखरूपत्वात्

(b) and is motivated by desire (कामहेतु : कामस्यात्)

(4) Non-dual because activity and enjoyment are based on a dualistic vision which is not the highest truth (अविद्या प्रत्युपस्थापि तत्वात् कर्तृत्व भोक्तृत्वयो :

(5) Characterised by truth, dependent on its own greatness, omnipresent and the character of being the self of all. (सत्यत्वं, स्वेमहिम्नि प्रतिष्ठापितत्वं, सर्वगतत्वं, सर्वात्मत्वम्)

At this stage one has to pause and take stock of the situation, as it were, because it is a long way from a sleeping man to the concept of his soul which is an undying essence of self-luminousness, and which is the knowing subject of all. Of the five characteristics of the soul enumerated immediately above, one can follow the line of reasoning which has led to the first three conclusions, but how does one prove that the soul of a human being is omnipresent and is the self of all, i.e. Sarvagatetva and Sarvatmakatva? This is the next and perhaps the most important step in the doctrine of the Atman, for it is here that it is lifted out of its place in relation to the individual and presented as a cosmic principle. This presentation is perhaps the most recondite and abstruse of all, and while several passages from the Srutis can be cited in support of it, it is difficult to transfer it from an assertion into an argument.

The psychic approach to the elucidation of the nature of the Atman by eliminating the non-essentials is manysided. The method of discarding the waking and dreaming states and concentrating on the state of sleep is only one amongst them. Another method which has been used frequently and with perhaps greater efficiency is by defining the Atman as a series of human functions or organs, and then discarding them one by one, till a final residuum or core is reached. This type of argument is found in several Upanishads, but principally in the Brahadaranyaka and Chandhogya.

II. (9) It is perhaps a more satisfactory procedure for arriving at the residual atman, than the argument of the sleep state. The latter has many limitations and is valid only to establish the existence of non-objectivity during sleep. Firstly, Sankara himself states unequivocally that the bliss in sleep is not bliss-eternal. At the time of deep sleep the mind is free from the miseries of the efforts made by the mind in involving itself in the relationship of subject and object, and so it is called bliss, just as in common parlance one who is free from effort is called happy and enjoyer of bliss.[36]

The bliss and unity experienced in sleep are negated by the subsequent waking.

Bhaskararaya explains this point in slightly greater detail, in his commentary on the name सुप्ता (L.S. 260) in the Lalita Sahasranama thus:—

"Sleep is the state of unconsciousness (Sammada). Its characteristics are given in the Sivasutra as follows: Sleep is that illusory state when there is incapacity to discriminate. When a person says "I slept well. I knew nothing", on subsequent recollection, he creates three aspects of nescience (अविद्या वृत्तय :) ignorance, egoism and enjoyment. He is obviously referring to something which he has enjoyed (He says he slept well, relishing it). The fact that he says "I slept well", his ego or separate identity is claimed. By saying "I knew nothing" he refers to a state of utter consciousness, or ignorance. Hence the three-fold aspect of sleep. Hence also the commentary of Sankara that it is an abundance of bliss but is not all bliss. No doubt sleep is a valid experience. The fact that a person is unconscious during sleep and is only able to enjoy the recollection of it, as it were, after waking up, robs it of the character of contemporary and conscious enjoyment. There is no separation of the sleeper from sleep. The answer to it is that since memory is only of presentations, the bliss of sleep and the consciousness of nothing must

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(३६) मनस : विषय विषय्याकारस्पन्दनायास दुःखाभावात् आनन्दमय :, आनन्दप्राय : न आनन्द एव, अनात्यन्तिकत्वात्

have been *presented* during the sleeping state. We cannot infer anything the like of which was not presented,.[37]

III THE "SELF" AND "BRAHMAN"

The three states of man, in waking, dreaming and sleep are a fitting introduction to the enquiry into the nature of the "Self" or Atman. But the upanishads follow other methods of enquiry also.

(1) The discussions in the Brahadaranyaka and Chandogya, to mention only two of the major Upanishads about the "self" follow a method of question and answer, in which step by step, one is led from the irrelevant and insufficient to the innermost core of reality. Another method adopted is to describe the human body as consisting of sheaths, and to peel off sheath after sheath till the residiuum is reached. In certain discussions a straight argument also ensues.

(2) The argument between Ushasta and Yajnavalkya in Br. Up. 3, 4 is a direct one. Ushasta asks Yajnavalkya "explain to me the Brahman which is immediate and direct—the self that is within all".[38] The first answer is that it is that which makes the five vital airs function (Actually he mentions only four of them) without whom they cannot function but become like a wooden puppet. They are operated only by an intelligent principle (Chetana— चेतन).). Therefore also the principle is distinct from the body and organs (कार्यकारण सङ्घात विलक्षण:). But this cannot be shown, as one shows a cow by taking hold of its horns, as much as to say "This is it". Ushasta considers this a feeble explanation and is dissatisfied. He asks Yajnavalkya to give up his trickery (त्यक्त्वागोतृष्णा निमित्त व्याजम्), and give a straight answer. Yajnavalkya then confesses that one cannot possibly describe or present the Atman in the manner of a cow or a horse because

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(37) Radhakrishnan "Indian Philosophy" Vol. II page 478-479

(38) यत्साक्षादपरोक्षाद् ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष (Br. up. 3,4,1)

(39) Sankara here refers to the prize offered by Janaka to the person who succeeds in the contest.

"you cannot see that which is the witness of vision, you cannot see that which is the hearer of hearing; you canot think that which is the thinker of thought. You cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable.[40]

This thought, of the Atman being the seer of vision etc. is like a golden thread that runs through all the Upanishads. In Kena 1-10, the question is posed "By whom willed and directed does the mind light on its subject? By whom commanded does Prana, the first move? By whose will do men speak this speech? What intelligence directs the eye and the ear, mind of the mind, tongue of the tongue, and also life of the life and eye of the eye. The eye does not know that. We do not know to instruct one about it. It is distinct from the known and above the unknown".[41]

Sankara's commentary on the passages in both the Upanishads is the same. For example, vision is of two kinds, ordinary and real. Ordinary vision is a function of the mind, as connected with the eye. It is an act, and as such it has a beginning and an end. But the vision that belongs to the self is like the heat and light of fire. Being the very essence of the witness it has neither beginning nor end. It pervades by its eternal vision the act of our ordinary vision. You cannot see that which is the witness of vision, that is, which pervades by its eternal vison the act of our ordinary vision.

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(40) न द्रष्टेर्द्रष्टारं पश्ये:, न श्रुते : श्रोतारं श्रुणुयात् :
न मते ; मन्तारं मन्वीता : ; न विज्ञातेर्विज्ञातारं विज्ञानीया :,
एष त आत्मा सर्वान्तरः, अतोऽन्यदार्तम् (Br. up. 3,4,1).

(41) ' केनषितं : पतति प्रेषितं मन ; : केन प्राण* :

(a) प्रथम : प्रैति युक्त : । केनेषितं वाचमिमां बदन्ति, चक्षु :
श्रोत्रं क उ देवो युनक्ति (Keno. up. 1)

(b) श्रोत्रस्य श्रोत्रं, मनसो मनोयद् वाचो ह वाचं, स उ प्राणस्य प्राण : ।
चक्षुषश्चक्षुरतिमुच्य धीरा : प्रेत्यस्माल्लोकादमृता भवन्ति

(c) न तत्र चक्षुर् गच्छति, न वाग् गच्छति नो मनो न । विद्मो न विजानीमो
यथैतदनुशिष्यात् । अन्यदेव तत् विदितादथो अविदितादधि ।

It follows, therefore, that it cannot be described in simple language as one describes an object, like a cow or a horse. It is apparent that the question is asked by one who is disgusted with the ephemeral confrontations of causes and effects, and who seeks to know something other than that—something unchangeable and eternal. It is also clear that it cannot be particularised because the Director has no activity of its own and has to be inferred by logical necessity from the activity of the ear etc. But this explanation, which appeals to the ordinary person, because it postulates a sentient and all pervading Subject which directs the activities of the organs and the mind, which are otherwise gross matter, still does not answer the question how it is within all (सर्वान्तर:) That statement continues to be an assertion, although the sanction is that of the scripture.

(3) In the Taitreya Upanishad Chapter II, five sheaths Kosas (कोशा:) are mentioned as constituting the human personality. These are the Annamaya, Pranamaya, Manomaya, Vijna maya and Anandamaya. The first four of these successively surround the fifth which is the true kernel. Stripping off these sheaths one by one and gradually penetrating deeply, we finally reach the inmost essential being of man. The Annamaya Atman is the self dependent on food. It is the Atman in the human body and the bodily organs are its constituent parts. Within this is contained the Pranamaya Atman, the self dependent on the vital breath. By stripping off this Atman also, we reach the Manomaya Atman which is dependent on manas or volition. One is to understand it as the principle of will embodied in man for it is this whch is expressed in Vedic sacrificial ritual. The fourth is the Vijnamaya Atman, the self dependent on knowledge which offers knowledge in place of sacrifice and works. We finally penetrate to the Anandamaya Atman, the self dependent on bliss. This Atman before whom words and thoughts recoil, not finding him, is no longer an object of knowledge.

In the Brahma Sutra, much discussion is undertaken in Sutras 11 to 19 on the precise significance of the term "Anandamaya". It is argued that because it is in line with the four other sheaths which are not really Brahman, this also must partake of the same character of not being Brahman. Secondly, the use of the term "Maya" (मय) may mean modification which cannot be attributed

to the Brahman; and finally the use of the term "Brahman is the tail, the support". (पुच्छं प्रतिष्ठा) lends credence to the view that since it has thus been given adjuncts and members, it cannot refer to the Brahman which is adjunctless and memberless. Sankara advances many arguments in this connection to support the view that what is meant can only be the unqualified Brahman although the use of the expression "Maya", even if taken to mean abundance is not the same as pure bliss (Ānanda) which cannot denote only abundance but comprehend the entirety of bliss.

The Acharya's final conclusion that the Ānandamaya atma referred to is only Brahman is supported by two arguments. Firstly, that in the expression पुच्छं प्रतिष्ठा "the tail , the support", "The Tail" here denotes that which is of the nature of the tail, so that we have to understand that the Bliss of Brahman is not a member (in its literal sense) but the support or abode, the oneness (resting place) of all worldy bliss. Secondly, the scripture does not frequently repeat the word "Anandamaya". The word "Ananda" by itself, however, is repeated in several passages. He, therefore, concludes that the affix "maya" does not denote abundance, but expresses a mere effect.[42]

From the point of view of the present discussion, (notwithstanding the detailed explanations required to reconcile the two difficulties referred to above with Brahman being pure bliss,) the conclusion is inescapable that by a process of elimination, each of the ingredients of humanhood, the body, the vital airs, the mind, the intellect are discarded one by one, and the resting place of bliss postulated as the innermost centre of being.

(4) The argument between Narada and Sanatkumara in the Chandhogyopanishad follows the line of elimination or rather a progress from the gross to the subtle (chap. 7. 1.). Sanatkumara begins his instruction of Narada by declaring that all the experi-

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(42) पुच्छवत् पुच्छं, प्रतिष्ठा परायणमेक नीडं लौकिकस्यानन्द जातस्य ब्रह्मानन्द इत्ये तदनेन विवक्ष्यते, नावय घत्वम् (S. B. 1. 1. 19)
यातु भार्गवी वारुणी विद्या 'आनन्दो ब्रह्मेति व्यजानात् इति मय श्रवणात् तस्मादन्नमयादिष्विव आनन्दमयेपि विकारार्थ एव मयद्वि ज्ञेयो, न प्राचुर्यार्थ :
(S. B.)

mental knowledge that he has acquired to be mere name. (यद्वै किंचिदध्यगीष्ठा नामैवतत्) Sankara, in picturesque fashion comments on it saying "शब्दार्थमात्र विज्ञानवान्" i.e. one who knows the empirical meanings of the words only. "Speech is greater than name, the mind is greater than speech, and in this way, the enquirer, ever-advancing, is led upwards from the conditioned to the conditioning, from great to greater by successive stage, in which Brahman is apprehended as *naman*, (name) *vac*, (speech *manas*, (mind) *Sankalpa*, (will) *dridam* (intelligence), *dhyanam* (contemplation), *vijnanam* (knowledge), *balam* (strength), *annam*, (food) *tejar* (fire), *akula* (ether), *smara* (remembrance), *ala* (desire), upto Prāna (the individual soul) and from this last to "Bhuma", the absolutely great, the "unlimited", beyond which there is nothing, that comprehends all, fills all space, and yet is identical with the self-consciousness (Ahamkara) with the soul (Atman) in us".[43] The succession of ideas from name to Prāna does not appear as an inevitable progression and perhaps the purpose of the author was to hold them up as irrelevancies, but the final conclusion brings out in a fashion, the atman-brahman identity. Prāna is here the conscious self" स एष प्राण एव प्रज्ञात्मा (Kaushetiki Up.) In this self is everything else fastened, as the spokes of the cart-wheel are fastened to the nave. All the different forms of actions, means and consequences exist in the spirit—there being nothing apart from the spirit.[44]

But what is the final and foundational truth? Here, although "Prāna is equated with the individual soul, the latter is not considered as the final end of the quest. A further progression is commenced at this stage. When one understands the true, then only does one declare the true. Narada desires to "understand the understanding".[45] Then on to thought (मति) ,earnestness (ऋदा), attending on the teacher (निष्टा) duty (कृति), bliss (सुखं) At this stage Sanatkumara says: "The Infinite is bliss".

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(43) Deussen page 92-93

(44) न प्राणाद्वहि : भूतमस्तीति प्रकरणार्थ : (San. Sh. on. Br. up 7.14.1.)

(45) विज्ञानं भगवो विजिज्ञासस्व (th up. 7.1.)

(यो वै भूमा तत्सुखम्). But what is the infinite? Then follows the ultimate definition of the "Self", which is equated with the Infinite.

"When one sees nothing else, hears nothing else understands nothing else, that is the Infinite".[46]

(5) The unity of Atman and Brahman is here finalised in terms of a possible personal experience of non-duality. Indeed, the preoccupation with the self is conspicuous in all the Upanishads, and the emphasis is always on self-realisation rather than on a scientific or even metaphysical explanation of the universe. "It is for one's own sake that Brahman is loved".[47] (Br. 2,4, 5). The latter is brought in as a doctrinal consequence of the enquiry into the nature of the Atman. The endeavour is only to establish that the Atman is Brahman.

Scriptural authority for this position is in thousands, according to Sankara. This self is Brahman (Br. II V 10). The Brahman that is immediate and direct (Br. III, IV 1-2 and III V-I). The self that is sinless (Ch. VII, VI, 1-3). It is truth, it is the self (Ch. VI, 7, 7).[48-50]

Following up these authorities Sankara says "There is the specification "I am Brahman". If the entity known was other than the knower, the specification should be "It is Brahman". "That is Brahman" not "I am Brahman".[51] This discussion is further elaborated in the Taittreya Upanishad in the statement

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(46) यत्र नान्यत्पश्यति, नान्यच्छृणोति, नान्यद्विजानाति, स भूमा (th. up 7.19.1.)

(47) आत्मनस्तु कामाय ब्रह्म प्रियं भवति (Br. 2, 4, 5.)

(48) अयमात्मा ब्रह्म (Br. up. 2, 5. 10)

(49) यत्साक्षादपरोक्षाद्ब्रह्म स आत्मा (Br. up. III, V, 1 & IV, 1-2)

(50) तत्सत्यं स आत्मा (ch. up. 6, 7, 7.)

(51) आत्मा इत्विधेस्तु अन्य इत्युक्त इति चेत् न अहं ब्रह्मास्मि इतिविशेषणात् अन्य श्रेद्वेद्य : स्यात् अयमसौ वाविशेष्येत, न तु अहमस्मि इति । (San. Bh. on Br. up. 1, 4, 10.)

ब्रह्मविदाप्नोति परम् (Taitt. 2. 1.) The knower of Brahman attains to the highest. What then is this highness? It is the destruction of ignorance and consequently the complete cessation of Samsara.[52] What happens then? He attains Brahman. He who knows Brahman becomes Brahman.

A person, because of his ignorance, does not realise that such knowledge is emancipation. "Thus it may be, that Brahman, though it is the Atman itself, is not reached by ignorance. Therefore it is right that Brahman should be reached by one who had not reached Brahman by reason of his previous ignorance, when he is taught by the Veda and sees the Brahman, the Atman of all, to be his own Atman—exactly as a man who fails by his ignorance to realise his own self which contemplates the number, subsequently realises it by his knowledge when reminded of himself by somebody".[53] This knowledge is not an acquisition so as to say "I have this knowledge". There can be no separate "knowable" in the Infinite. The verse quoted above "Where one sees nothing else" etc. is explanatory of a state of self-realisation. The purpose for which the word "Anya" is used is to deny the existence of the object believed to exist and not to postulate the self as an object of knowledge. There is nothing else but the known. The knower has no distinct experience apart from knowledge.

The doctrine of non-duality is postulated in two ways. The first is the unity of Atman with Brahman, as explained above. The second is the non-existence of anything other than Brahman. Thus the Panchadasi says: "Here (i.e. in Vedanta) by knowing the One Brahman, all of existence is known. The scripture aims at focussing the mind of the seeker after salvation on this oneness,

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(52) प्रयोजनं चास्य ब्रह्म विद्याया अविद्या निवृत्ति :,ततश्च आत्यन्तिक संसाराभाव : (San. Bh. on Taitt. up 2.1.)

(53) एवं अविद्यया आत्मभूतमपि ब्रह्म अनाप्तं स्यात् तस्यैवमविद्यया अनाप्तंब्रह्म स्वरूपस्य प्रकृत संख्या पूरणात्मन : अविद्ययानाप्तस्य सत्व : केनचित्स्मरितस्य पुन : तस्यैव विद्यया आप्तिर्यथा, तथा श्रुत्युपदिष्टस्य सर्वात्म ब्रह्मण आत्मत्व दर्शनेन विद्यया तदाप्तिरुपपद्यते

(see foot note contd. on next page)

and not on phenomenal multifariousness".[54] Explaining this verse, Achyuta Krishnananda Tirtha, in his commentary on Appaya Dikshitar's Sidhanta-Lesa-Sangraha says: "The instruction about the non-dual Brahman is to the effect that the real form of everything is only Brahman; that if one knows Brahman, everything else is comprehended".[55]

The point may be explained as follows: When a person mistakes a rope for a snake, he is possessed of two distinct apprehensions. One is that "this" is a snake'. The second is that what he sees is a snake. The former or "this" is true. The latter or "snake" is illusory. What is meant by the statement that one who has attained union with Brahman knows everything is that of the two aspects of matter, its "existence" as such and its gross form and name, the former is everlasting, unchanging and real while the forms of matter are multifarious and are created and destroyed. So the advaitin says "The pot is" (सन् घट :) and argues that the principle of "existence" is changeless but the pot may be destroyed. Therefore, ultimate reality is the ever-existing substance, the forms are illusory. This is the meaning of the Upanishadic statement that modifications are just names and forms, the mud alone is real (referring to a clay pot).[56] All things have five aspects. It exists, it shines, (so as to be known by the senses) it is dear to one, it has a form, it has a name,. The first three refer to the real aspect of "existence", the last two to the gross and empirical aspect.[57] By saying that by knowing

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(54) अद्वैते ऽभिमुखी कर्तुमेवात्रैकस्य बो घत : ।
सर्व बोध श्रुतो नैव नानात्वस्य विवक्षया.

(55) अद्वितीय ब्रह्म बोधश्च सर्वस्य ब्रह्मैव वास्तवं स्वरूपं इति ज्ञानमात्रात् सिद्धय तीति भाव :

(56) वाचारम्भणं विकारं नामधेयं मृत्तिकेत्येव सत्यम्
अस्ति भाति प्रियं रूपं नाम चे त्यंश पञ्चकम् ।

(57) आद्यं त्रयं ब्रह्म रूपं, जगद्रूपं तनोद्वयम्

Brahman one knows everything, what is meant, therefore, is that this everlasting effulgence (which is Brahman) is present in everything and constitutes their reality, while all modifications into multifarious objects are names and forms. It does not mean that the knower of Brahman attains to a comprehension of every kind of various and detailed knowledge (in the empirical sense) which makes up the sum total of worldly experience; only that on seeing the one Brahman in everything, he sees all else as an irrelevant and transient non-entity, a merely apparent modification of the real.

The Upanishads proclaim this truth in no uncertain way.

By mind alone is this to be realised, and then there is no multifariousness here. From death to death he goes who sees differences here.* [58]

All "this" is Brahman.

Thus the sole reality of the Atman is first postulated in terms of an *internal* personal experience reached by the released soul. The problem is also approached from the *external* experience of "this" or what every one sees as variety being nothing but *Brahman*. It is here that the explanation of Brahman being the sole reality of the universe is synthesised with the experience of Atman being all, there being naught else. The words "Atman" and "Brahman" here become synonymous terms (पर्याय पद) so that the statement "The self, my dear Maitreyi, should be realised—should be heard, reflected, and meditated upon. By the realisation of the self, my dear, through hearing, reflection and meditation, all "*this*" is known[59] is reconciled with " All *this* is Brahman". Here the postulation of "this" being the sole and single reality behind all the various phenomena and material, and

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(58) मनसैवेदमाप्तव्यं नेहनानास्ति किंचन मृत्युं मृत्योः
गच्छति यइह नानेव पश्यति.
(Kath up. IV. 21.)

(59) सर्वं खल्विदं ब्रह्म आत्मा वा अरे द्रष्टव्यः निदिध्यासितव्यो मैत्रेयि,
आत्मनो वा अरे दर्शनेन, श्रवणेन, मत्या विज्ञानेनेदं सर्वं विदितम्
(Br. up. 2,4,5)

the realisation of the self as Brahman are brought together, so that the two statements "That thou art" and "All this is Brahman" are seen to be one and the same statement.

This, then, is the end of a long and difficult search. During the stages of waking, dreaming and sleep, the soul continues to exist independent of the organs and the mind. On sleep it attains to a state of unawareness of all externals and becomes an objectless subject. But on waking again, this unity is lost. Besides, in sleep there is no contemporaneous awareness of enjoyment. It can be used only to show the possibility of a blissful existence in which the self rests on the self alone. It is like the sample used by fruit-vendors, just an indicative taste. This soul of man, which persists during all the states of human experience and is present at all time, has to be a sentient consciousness which transcends the partial quality of each separate experience. It has therefore to be necessarily eternal. The attainment of such knowledge, firstly that the self is the eternal atman, and secondly that there is naught else but such "knowingness" unites atman with Brahman, and unifies the psychic with the cosmic principle of existence as well as experience. Such an experience of unity arises when one hears nothing else, sees nothing else, knows nothing else. This is the ultimate verity, this is the final consummation beyond which there is nothing. This is "Swarajya" the attainment of the kingdom of self-hood.

यस्माद्विश्वमुदेति, यत्र निवसत्यन्ते यदृष्येति, य-
त्सत्यज्ञानसुखस्वस्वरूपमवधिद्वैत प्रणाशी श्रितम् ।
यज्जाग्रत् स्वप्न सुषुप्तिषु विभात्येकं परं,
प्रत्यग्ब्रह्म तदस्मि यस्य कृपया तंदेशिकेन्द्रं भजे ।

(Swarajya Sidhi)

THE SEARCH AND THE CONFIRMATION
IV

(1) The ardent prayer of man has ever been that he should be delivered from the seemingly purposeless perpetuation of birth and death, and reach a stage of undecaying and unaltering bliss.

"From darkness lead me unto light. तमसोमा ऽयोतिर्गमय
From the unreal lead me unto the real. असतोमा सद्गमय
From falsehood lead me unto the true. अनृतोम सत्यंगमय
From death lead me unto immortality". मृत्यो मां अमृतं गमय

It is one thing to state that the Atman is Brahman. In the world of physical experience one sees diversity. It has to be established that man is not what he seems and the world is not what it seems. How to transcend this phenomenal multiplicity and attain to a knowledge or more accurately a state of unity which indeed is salvation? For except as a torchlight in darkness (दीपशिखेन रात्रौ), knowledge is useless. How can a person reach a stage of realisation when he sees nothing else, hears nothing else and knows nothing else, but becomes Brahman, and realises for himself the four great sayings, or the Mahavakyas, one in each Veda.

तत्वमसि	That Thou Art (Sama Veda)
अहं ब्रह्मास्मि	I am Brahman (Yajur Veda)
अयमात्माब्रह्म	This Atma is Brahma (Atharva Veda)
प्रज्ञानं ब्रह्म	The soul is Brahman (Rig Veda).

This is the question that has to be answered, for although the objection that the Mahavakyas quoted above do not give any injunction (विधि) but only state a fact, is answered by pointing out that in the realisation of Brahman no particular act (कर्म) is required,[60] yet there are several preliminary qualifications and disciplines necessary before one even starts on the

(60) ब्रह्म चोदनातु पुरुषं अत्र बोधयत्येव केवलं, अव बोधस्यं चोदना ऽजन्यत्वान्नपुरुषो अवबोधे नियुज्यते (B. S. 1. 1.)

path. It is idle and incorrect to say that one sits back and waits for illumination to hit one.

(2) To begin with, it has to be stated straightaway that the instruments of intellectual apprehension are irrelevant and insufficient for enabling one reach this goal. This caution has been underlined in several passages in the Upanishads. Narada had mastered all the conceivable branches of knowledge and yet was ignorant of Brahman, and had to beseech Sanatkumara to explain to him the nature of the Infinite and the means of attainment (Ch. 7-1-2). Other relevant passages are, "So then after that, the Brahman has rejected learning, he abides in childhood".[61]

He sought not after the knowledge of the Books, which only gives rise to words without end. It is fatiguing to the organ of speech.[62]

That from which all speech recoils, and the mind is unable to grasp.[63]

Not by learning is the Atman attained.
Not by genius and great knowledge of books.[64]

In the Mundaka Upanishad the uselessness of learning is underlined in response to a specific question: "Sir, what is that, knowing which everything in the world becomes known?". कस्मिन्नु विज्ञाते सर्वमिदं विज्ञातं भवति

The answer is, "There is a higher and a lower knowledge परा, अपरा. The Vedas and their auxiliaries are lower. The higher knowledge is that by which the imperishable is attained (Mundaka 3-5).

The reasons why in the search for the knowledge of the Atman even religious learning has to be discarded are *firstly*, that this

(61) तस्माद्ब्राह्मण: पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् (Br. up. 3. 5. 1.)
(62) तमेव धीरो विज्ञाय प्रज्ञांन्ति कुर्वीत ब्राह्मण: नानुध्यायात्, बहुञ्छब्दात् वाचो विग्लापनं हितत् (Br. up. 4.4.2.1.)
(63) यतोवाचो निवर्तन्ते, अप्राप्य मनसा सह (Taitt. up. 2.4.)
(64) नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन (Kath up. 2, 23.)

search, in the words of Prof. Hiriyanna, "is an experiment that may ripen into an experience", and is distinguished from an intellectual apprehension and analysis. It is called "knowledge" in a different sense from the ordinary. It is not a mere mental grasp but a discipline that leads to an illumination that suffuses the self with the fulfilment of one-ness with the cosmic principle of Brahman. *Secondly* ब्रह्मसाक्षात्कार or Brahman-identity of the self is not the result of a person's strenuous efforts in the sense that something, like a pot, is created where there was none before. It is concerned with something which has always been there, but which, because of ignorance (or nescience अविद्या), man is unable to see. As soon as this veil of ignorance is removed, the truth shines forth. The distinction between the fruits of human effort and the apprehension of an ever-existent reality is vital to Vedanta and they are denoted respectively by the words "Purusha tantra" and "Vasthutantra". *Thirdly*, any text which postulates a knower and an object to be known, an act and the fruit of such action is based on duality, and duality is the negation of true realisation. Every action, physical or mental, is based on a person striving and an object to be attained, or a thing to be created. The removal of impediments to realisation cannot therefore be equated to any such action. Thus it is said, "To him, after his faults had been rubbed out, the venerable Sanatkumara showed the other side of darkness". "Final release results from the successive removal of wrong knowledge, faults, activity, birth, pain, the removal of each later member of the series depending on the removal of the preceding member. (65-67)

At this stage, one may well be puzzled by this battery of authorities declaring that a knowledge of all the Sastras cannot lead to salvation, and that the realisation of the self being Brahman, which indead is final release and beatitude. can come about only by the removal of the veil of ignorance

(65) तस्मै मृदित कषायस्य तमसः पारं दर्शयति स्तगवाद् सनत्कुमारः (Ch. up. 7.26.2.)

(66) मोक्ष प्रतिबन्ध निवृत्ति मात्रमेव आत्मज्ञानस्य फलं दर्शयति

(67) तथा च आचार्य प्रणीतं न्यायोपबृंहितं सूत्रं, दुःख जन्मप्रभृति दोष मिथ्या ज्ञानानां उत्तरोत्तरापाये तदन्तरापायादपवर्गः (Nyaya Sut. 1:1.2.)

and not by any action on one's part. Action here naturally relates to the rites, rituals andsacrifices prescribed in the Vedas. Indeed, Sankara says that if actions lead to Moksha, then the Dharmasutras will suffice and there is no necd for the Brahmasutras. But the question remainsunanswered, how then is a person to realise this salvation? Surely, the Sastras cannot leave one in the lurch by expatiating on what cannot lead to salvation, and confining the positive side to a mere enunciation that once ignorance is removed, the truth will flash-forth. No person can just sit and wait for the flash. It is, therefore, necessary to examine in detail whether any effort on the part of the aspirant is prescribed as necessary, up to the stage of realisation, after which no doubt, all effort is superfluous and, if so, what is the nature of that effort.

(3) ब्रह्म जिज्ञासा (Brahma Jijnasa) is a desire to know Brahman. The first sutra states अथातो ब्रह्म जिज्ञासा. "Then therefore an enquiry into Brahman". "Then" means "thereafter" and the question arises after what? According to Sankara, the antecedent conditions are: (I) the discrimination of what is eternal and what is non-eternal; (2) the renunciation of all desire to enjoy the fruits (of one's action) both here and hereafter; (3) the acquirement of tranquility, self-restraint, and the other means; (4) the desire for final release. If these conditions exist, a man may, either before entering on an enquiry into active religious duty or after that, engage in the enquiry into Brahman and come to know it, but not otherwise.[68]

A preliminary caution has to be given here. The irrelevance of religious activity for the attainment of Brahma-knowledge has been clearly laid down by Sankara. He says: "Here it is not laid down that it (i.e. the desire to know Brahman) should come after attaining knowledge of actions (i.e. religious rites), because for a man who has read the Vedanta parts of the Veda it is possible to enter on the enquiry into Brahman even before engaging in the

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(68) तस्मात् किमपि वक्तव्यं ब्रह्म जिज्ञसोपपद्यत इति। उच्यते नित्यानित्य वस्तु विवेकः, इहामुत्रार्थ भोगफल विरागः शम दमादि साधन संम्पत्, मुमुक्षुत्वं च, तेषु हि सत्सु, प्रागपि धर्म जिज्ञासाया ऊर्ध्वं च शक्यते ब्रह्म जिज्ञासितुं, च न विपर्यये (S. B. 1.1.)

enquiry into religious duty".[69] At the same time Sankara has also said that the reading of the Veda is a necessary preliminary for both kinds of enquiry. "The reading of the Veda is the common antecedent of both".[70] There is an apparent contradiction here for the Veda,except for the small Upanishad portion, is entirely concerned with Karma. The statement of Sankara can therefore mean one of two things—that although a person has studied the Vedas he need not perform the various acts and sacrifices enjoined therein, or that although he has to go through the discipline of Veda study, he need not further study the Dharmasutras. In either case since the fruits of Karma and Jnana are different and opposed to each other, the former becomes irrelevant for the latter.[71] This preliminary caution is required to dispel any idea that knowledge of the Vedas as such is needless for one who aims at a knowledge of Brahman.

The four pre-requisites mentioned by Sankara involve a much greater personal discipline than may appear at first sight. Discrimination between the eternal and transient is the foundation of Vedanta philosophy. The question is not merely that, in the language of common usage, the two are distinct, but that the real is hidden by the phenomenal, and that there is nothing else but the one real, stated in such passages as नेह नानास्ति किंचन, सत्यस्य सत्यं, अमृतं सत्येन छन्नम्.

There is no plurality here, reality of reality, the immortal is concealed by (empirical) reality. Once a person has become aware of this distinction, then he can proceed to realise it in himself, which is a long and arduous process. The Viveka or discrimination enjoined here is not a self-experience but an understanding. It is the beginning of the journey, but it is signpost to the correct road.

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(69) नान्वह कर्मावबो धानन्तर्यं विशेष : । न ।
धर्मजिज्ञासाया : प्रागपि अधीत वेदान्तस्य ब्रह्म जिज्ञासोपपत्ते : (S.B.1.1.)

(70) स्वाध्यायानन्तर्यं तु समानम् (S.B. 1.1.)

(71) अभ्युदय फलं धर्म ज्ञानं तच्चानुष्ठानापे क्षं निश्रेयसफलं तु ब्रह्म विज्ञानं, न चानुष्ठानान्तरापेक्षम (S.B. 1.1.)

(4) The second condition is perhaps the hardest of all. It is laid down that one should completely renounce all desire for the enjoyment of the fruits of one's action here as well as hereafter. It may be pointed out in this context, for those few who may be unaware of the distinction between salvation (मोक्ष) and Heaven-(स्वर्ग) that in Hinduism the two are entirely separate. Heaven is attained by those who perform meritorious deeds, which on the religious side, consist of numerous sacrifices prescribed as giving specific fruits, and on the lay side, charities and good deeds that benefit others. One enjoys the fruits of one's past actions in the present, here below; or by becoming a denizen of the joyous celestial regions. But they last only as long as the merit garnered by them endures. On its cessation, a person reverts back to the status quo ante.

So the Bhagavad Gita says:

> "They who follow the three Vedas, who drink the soma juice, and are purified from sin, who offer sacrifices, ask of me a passage to Heaven. These attain to the holy world of Indira, and enjoy the celestial pleasures. These men, when they have enjoyed the vast heavenly world, and their merit is exhausted, return to this world of death".[72]

But not by actions, not by progeny, not by wealth, but by renunciation alone does one (just a few) attain immortality.[73]

The path of knowledge and the path of pleasure are open as a choice. The wise man knows that the former leads to the eternal bliss of the Atman and freedom and the latter to transient sense—pleasures and recurring bondage. So the Sastra says "Both the good and the pleasant approach man, the wise one discriminates between the two, having examined them well. He prefers

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(72) त्रैविद्या मां सोमपा : पूतपापा : यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्तो ते पुण्यमापद्य सुरेन्द्रलोकं अश्नन्ति दिव्यान् दिवि देव भोगान् । ते तं भुक्त्वा स्वर्गलोकं विशालम् क्षीणे पुण्ये मर्त्यलोकं विशन्ति "

(73) नकर्मणा न प्रजया धनेन, त्यागेनैके अमृतत्व मानशु :

(Taitt. Aranyaka, I0,I0,21.)

the good to the pleasant, but the fool chooses the pleasant through avarice and attachment".[74]

There is a physical as well as a mental side to renunciation. It is possible for a few great persons to do their duty without expecting to enjoy the fruits thereof, and lead a life of non-attachment. King Janaka was one such. When it was mentioned to him, in order to test him, that his capital city of Mithila was on fire, he replied "When Mithila is aflame, nothing in me is inflamed".[75]

It may not be of place to mention here that all the great men of the world have practised some form of renunciation or other. The Miltonic ideal

"To scorn delights and live laborious days"

has been a universal mark of a life of dedication whose inner joys are obviously incomprehensible to those whose values are material. Einstein, for instance, has said

"The ideals which have lighted me on my way, and time after time, given me new courage to face life usefully have been Truth, Goodness and Beauty (सत्यं, शिवं, सुन्दरम्). Without the sense of fellowship with men of like mind, of preoccupation with the objective, the eternally unattainable in the field of art and scientific research, life would have seemed to me empty . The ordinary objects of human endeavour—property, outward success, luxury, have always seemed to me contemptible"[76]

And so has W. B. Yeats

"The intellect of man is forced to choose perfection of the life, or of the work. And if it take the second, must refuse a heavenly mansion, raging in the dark".

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(74) श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभिप्रेयसो वृणीते, प्रेयोमन्दो योगक्षेमा द्वृणीते ।

(75) मिथिलायां प्रदग्धायां न मे किञ्चित् प्रदह्यते ।

(76) Einstein "The World as I see it," page 2.

But it is enjoined that complete renunciation means and includes the actual physical giving up of the wordly life and taking up the fourth asrama of sanyasa, so that one may change the very milieu of existence, and facilitate the progress of non-attachment. Sankara is emphatic that the ashrama of Sanyasa is essential for the realisation of the Self. In other words, the acquisition of knowledge that there is naught else but Brahman demands a preliminary practice of this precept by rejecting all else in life.

(5) The third qualification, the acquirement of tranquility (शम), self-restraint (दम), and the like includes, in addition to the two mentioned above, discontinuance of religious ceremonies (उपरति), patience in suffering (तितिक्षा), attention and concentration of the mind (समाधान) and faith (श्रद्धा).

Shama is the curbing of the mind from all objects except the hearing etc. of the scriptures.[77]

Dama is the restraining of the external organs from all objects except the hearing etc. mentioned above.[78] *Uparati* is the cessation of the external organs, so restrained, from the pursuit of objects other than that (i.e. hearing etc. mentioned above) or it may mean the abandonment of the prescribed works according to scriptural injunctions.[79] The definition follows the condition enunciated earlier, that one should give up the desire for the fruits of actions that lead to enjoyment, and underlines the importance of the sanyasa ashrama. *Titiksha* is the endurance of heat and cold and other pairs of opposites.[80] This is mentioned in the Bhagavadgita in such passages as

> "Gloat not at attaining the pleasant; be not dejected with the unpleasant. The transient things—they come and they go. Learn to bear with them (i.e. with detachment or indifference).[81]

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(77) शमस्तावत् श्रवणादि व्यतिरिक्तविषयेभ्यो मनसो निग्रह : (Vedanthasara)

(78) दमः बाह्येन्द्रियाणां तद्व्यतिरिक्त विषयेभ्यो निवर्तनम् (Ibid)

(79) निवर्तितानामेतेषां तद्व्यतिरिक्त विषयेभ्य उपरमण मुपरतिरथवा विहितानां धर्मणां विधिना परित्याग : (Ibid)

(80) तितिक्षा शीतोष्णादि द्वन्द सहिष्णुता (Ibid)

the good to the pleasant, but the fool chooses the pleasant through avarice and attachment".[74]

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Shama is the curbing of the mind from all objects except the hearing etc. of the scriptures.[77]

Dama is the restraining of the external organs from all objects except the hearing etc. mentioned above.[78] *Uparati* is the cessation of the external organs, so restrained, from the pursuit of objects other than that (i.e. hearing etc. mentioned above) or it may mean the abandonment of the prescribed works according to scriptural injunctions.[79] The definition follows the condition enunciated earlier, that one should give up the desire for the fruits of actions that lead to enjoyment, and underlines the importance of the sanyasa ashrama. *Titiksha* is the endurance of heat and cold and other pairs of opposites.[80] This is mentioned in the Bhagavadgita in such passages as

> "Gloat not at attaining the pleasant; be not dejected with the unpleasant. The transient things—they come and they go. Learn to bear with them (i.e. with detachment or indifference).[81]

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(77) शमस्तावत् श्रवणादि व्यतिरिक्तविषयेभ्यो मनसो निग्रह : (Vedanthasara)

(78) दमः बाह्येन्द्रियाणां तद्व्यतिरिक्त विषयेभ्यो निवर्तनम् (Ibid)

(79) निवर्तितानामेतेषां तद्व्यतिरिक्त विषयेभ्य उपरमण मुपरतिरथवा विहितानां धर्मणां विधिना परित्याग : (Ibid)

(80) तितिक्षा शीतोष्णादि द्वन्द सहिष्णुता (Ibid)

The Viveka Chudamani gives an even more precise definition:[81] Endurance of all afflictions without countering aids, and without anxiety or lament is said to be Titiksha.

Chandrasekhara Bharathi Swamiji, in his commentary on this verse, gives a simple example of a person bemoaning the want of a blanket or a stag's skin to ward off cold and heat. He concludes by pointing out that the idea is that the mind which is subject to anxiety and lament is as distant as ever from and is unfit for enquiry (into Brahman).[82]

Samadhana is the constant concentration of the mind, thus restrained, on hearing etc. of the scriptural passage and other objects (which may refer to modesty, humility and service of the Guru).[83] *Sradha* is faith in the words of Vedanta as taught by the Guru.[84] Mumukshatva is the desire for salvation.[85]

It is only to an aspirant who is qualified in the manner stated above that the preceptor will impart knowledge.

> "Such a teacher, through his infinite grace, instructs the pupil, by the method of refutation (apavada) of the erroneous imputation (adhyaropa) as in such Sruti passages "To that pupil who has approached him with due courtesy, whose mind has become perfectly calm, and who has control over his senses,

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(81) न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्यचाप्रियम् ।
आगमापायिनोऽनित्यान्स्तांन् तितिक्षास्व भारत ।
सहनं सर्व दुःखानां अप्रतीकार पूर्वकाम् चिन्ता विलाप रहितं सा
तितिक्षा निगद्यते (Viv. Chud. 24.)

(82) चिन्ता विलापादि सहितस्य मनसः विचारस्य
दूरापास्तत्यादिति भावः (Viv. Chud. Commentary)

(83) निगृहीतस्य मनसः श्रवणादौ तदनुगुण विषये च समाधिः
समाधानम् (Vedanta sara)

(84) गुरूपदिष्ट वेदान्त वाक्येषु विश्वासः श्रद्धा (Vedanta sara)

(85) मुमुक्षत्वं मोक्षेच्छा ।

the wise teacher should truly impart that knowledge of Brahman through which he knows the being, imperishable and real."[86]

All of these disciplines are contained in the word "Tapas" for which there is no ideal equivalent in English. It is the essence of the way of life of an ascetic. So the Upanishad says, "Without being an ascetic it is impossible either to attain to the knowledge of the Atman or to bring work to fruition.[87]

These preliminary disciplines and procedures are discussed in some detail in order to emphasise two points; Firstly, because they form the mental canvas on which to paint the picture of knowledge, and secondly because it is necessary to eradicate the wrong impression that the knowledge of Brahman requires no action on the part of the aspirant. Sankara's distinction between Purusha tantra and Vastutantra is meant only to show that salvation is not attained through action and not that the vast and difficult preliminary disciplines are unessential. This is further strengthened by the injunction, after the aspirant has put himself under severe discipline, that the Brahman should be heard, thought about, and cogitated upon.

आत्मा वा अरे श्रोतव्यो मन्तव्यो निदि ध्यासितव्य :

This injunction appears in two places in the Br. Up. 2, 4, 5, and IV 5, 6.

The "hearing" obviously refers to the instruction from the preceptor. The "hearing" from the Guru is indispensable. A clever person may read the scripture from a written text or hear it casually, but these are not sufficient or correct. The injunction to "hear" from the Guru is a "नियम" which means of two or more optional ways, the prescribed method alone is to be followed:

एवं च लिखित पाठादिनापि स्वाध्याय ग्रहण प्रसक्तौ गुरुमुखाधीनाध्ययन नियम विधिवत् । स्वसयत्न मात्र पूर्वकस्यापि वेदान्त विहारस्य सत्ता

(86) तस्मै स विद्वानुपसन्नाय संयन्त प्रशाक् चित्ताय समन्विताय ।
येनाक्षरं पुरुषं वेद सत्यम् प्रोवाच तां तत्वतो ब्रह्मविद्याम्
(Mund. up. 1,2,13.)

(87) न अतपस्कस्य आत्मज्ञाते अधिगम : कर्म सिद्धिर्वा (Mait up 4,3)

निश्चय रूप ब्रह्मसाक्षात्कारार्थत्वेन पक्षे प्राप्तौ गुरुमुखा धीन श्रवण विधिरस्तु ।

(Sidhanta Lesa Sangraha)

The two other acts are internal and both thinking and cogitation have to be done by the aspirant on his own. मनन or reflection is the constant thinking of Brahman, the one without the second, already heard about from the teacher by arguments agreeable to the purport of the Veda.[88] The desired result obviously cannot be obtained if there is interruption. Such expressions as अनन्याश्चिन्ता (undiverted thinking) and तैल धारावत् (like the flow of oil) are familiar expressions to students of Vedanta. नि धि ध्यासन or meditation is a stream of ideas of the same kind as those of Brahman, the one without a second, to the exclusion of such foreign ideas as those of the body (including the mind).[89]

The question here arises how both the above-mentioned activities, which are mental acts, can be reconciled with the Advaitic view that actions cannot lead to Moksha. The question is thus posed on behalf of the opponent, by the Acharya himself. "We see from the passage Br. Up. 2, 4, 5 "The Self is to be heard, considered and reflected upon". What is the purport of those sentences which, at any rate, have the appearance of injunctions such as the "self is to be seen, heard about". The answer is, "They have the purport of diverting men from natural activity. For when a man acts intent on external things, and is only anxious to attain the object of his desire and eschew the objects of his aversion, and does not thereby reach the highest aim of man, although desirous of attaining it, such texts as the one quoted divert him from the objective of natural activity and turn the stream of his thoughts on the inward (highest) self. That for him who is engaged in the enquiry into the Self, the true nature of the Self is nothing

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(88) मननं तु श्रुतस्या द्वितीय बस्तुन : वेदान्तानुगुणयुक्ति भिरनवरत मनुचिन्तनम् (Vedantasara)

(89) विजातीय देहादिप्रत्यय रहिताद्वितीयवस्तु सजातीय प्रत्यय प्रवाहो नि धिध्यासनम् (Ibid).

either to be endeavoured after, or to be avoided.[80] And again "with reference again to assertion that Brahman is not fully determined in its own nature, but stands in a complementary relation to injunctions, because the hearing about Brahman is followed by consideration and reflection are themselves merely subservient to the comprehension of Brahman If Brahman, after having been comprehended stood in a subordinate relation to some injunctions, it might be said to be merely supplementary. But this is not the case, since consideration and reflection no less than hearing are subservient to comprehension".[81]

The line of reasoning followed by the great acharya in expounding the principle of Samanvaya (समन्वय) is mainly that all injunctions (विधि) are irrelevant in the attainment of Brahman, because of its permanent pre-existence, and not being the consequence of optional human actions. While this may be so, the fact that thinking etc. do involve mental activity cannot be denied, although Brahman-knowledge is not the fruit of such action. So much so, in the passage first quoted above, Sankara uses the word प्रत्यगात्मस्रोतस्तया प्रवर्तयन्ति " turns the thought process towards the Atman". It seems much simpler to say that till the attainment of oneness with Brahman (ब्रह्मसाक्षात्कार) some kind of activity is necessary, and with such attainment all activities automatically cease. One sees no volation of the central doctrine by such an acquiescence in activity which does not *cause* enligh-

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(80) किमर्थानि तर्हि आत्मा वा अरे द्रष्टव्यः श्रोतव्यः इत्यादीनि विधिछायानि ववचनानि ? स्वाभाविक प्रवृत्ति विषय विमुखी करणार्थानीति ब्रूमः। यो हि बहिर्मुखः प्रवर्तते पुरुषः इष्टं मे भूयादनिष्टं मा भूदिति, न च तस्य आत्यन्तिकं पुरुषार्थं लभते, तमात्यन्तिक पुरुषार्थ वाञ्छितं स्वाभाविकत् कार्य करण संघात प्रवृत्ति गोचरात् विमुखी कृत्य प्रत्यगात्म स्रोतस्तया प्रवर्तयन्ति 'आत्मा वा अरे द्रष्टव्य :' इत्यादीनि तस्यात्मान्वेषणाय प्रवृत्तस्याहेयमनुपादेयं च आत्मतत्वमुपदिश्यते (S. B. 4).

(81) यत्पुनरुक्तं श्रवणात्पराचीनयोर्मनन निधिध्यासनयो दर्शना द्विधिशेषत्वं ब्रह्मणो भ स्वरूप पर्यवसायित्वमिति। न। अवगत्यर्थत्वान्मनन निधिध्यासनयोः। यदिह्यवगतं ब्रह्मान्यत्र विनियुज्येत भवेत्तदा विधिशेषत्वम्। नतु तदस्ति, मनन निधिध्यासनयोरपि श्रवणवदवगत्यर्थत्वात् (S. B. 4.)

tenment but *which facilitates* and *leads up to* it. Besides, in the commentary on the Sutra 4.I.I and 4.I.2 (आवृत्तिरसकृदुपदेशात् and लिङ्गाच्च) Sankara insists on their repetition till ignorance is removed. He says: "Because all these mental activities have for their end intuition. For hearing and so on when repeated, terminate in intuition, and thus subserve a seen purpose, just as the *action* of beating etc. terminates in freeing the rice grain from their husks. Moreover such terms as "meditating" "being devoted to" and "reflecting" denote *actions* in which repetition is implied as a quality.[82]

One may be pardoned for indulging in a slight but relevant digression at this stage. The Purva Mimamsa distinguishes three kinds of Vidhi or injunctions. The first is termed apurva (अपूर्व) which is just a plain injunction which has to be carried out and whose fruits are not made available, as when it is laid down "Here scatter rice grain" (व्रीहीन् प्रोक्षति).

The second is called *niyama* (नियम) in which the result can be obtained in one or more ways but the prescribed procedure alone should be followed, such as when it is laid down "paddy is pounded for rice", one has to obtain the rice only by pounding and not by such other means as removing the husk by one's hand-nails. A further point of relevance in this injunction is that the operation has to be carried on till the desired result is obtained. The third is called *Parisankhya* (परिसंख्या). Here if an injunction is given for one purpose, it should not be used for another. The example given by the authorities to illustrate this injunction is curious to the lay mind. There is a rite called *Agnichayana* (अग्नि चयन). In it a horse and a donkey have to be yoked. There is a mantra to be recited during the yoking of the horse. But it should not be recited when yoking the donkey.

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(82) दर्शन पर्यवसितामेषां। दर्शन पर्यवसानानि हि श्रवणादीन्यावर्त्यमानानि दृष्टार्थानि भवन्ति। यथावघातादीनि तण्डुलादि निष्पत्ति पर्यवसानानि तद्वत्। अपिचोपासनं निधिध्यासनं चेत्तन्वर्णीतावृत्ति गुणैव क्रियाभि श्रोच्यते (S.B.4.1.1.)

Applying these principles to the statement "The Atman is to be apprehended, heard, meditated upon and cogitated", prima facie it would appear that because (a) it has to be practised in the prescribed manner and not otherwise (through a Guru and the like) and (b) has to be continued till the result is obtained, it satisfies the criteria of a "niyama" injunction. But the true advaitin is reluctant to concede that any action is imperative for the realisation of Brahman because Brahman is ever existent and only the impediments to such realisation have to be removed by hearing and cogitation. So one returns to Sankara's explanation that they are not direct injunctions leading to the result, but admonitions against the natural bent of the mind towards other things, and aids to concentrating on what matters. At best it may be conceded that they contain a shadow of an injunction विधिच्छायानि). (see note 80).

(7) What happens then, when a person attains enlightenment and realises in his own experience the unity of Atman and Brahman and the non-existence of all else? What is the nature or characteristic of such experience?

To begin with, some scriptures describe it as a fourth state beyond the states of waking, dreaming, and sleeping. It is the knowledge of Brahman alone which is the condition of liberation and not mere absence of duality without knowledge, which is experience in sleep, swoon or trance. There can be no return to the state of ignorance after the realisation of the absolute Brahman. So it has to be something other than the three states of waking, dreaming and sleep. By waking is here meant the return to the empirical world of duality after sleep.

The Mandukya Upanishad defines the Turiya state and Sankara has commented on the verses.

"Turiya is not that which is conscious of the internal (subjective) world, nor that which is conscious of the external (objective) world, nor that which is conscious of both, nor that which is a mass of all sentiency, nor that which is simple consciousness, nor that which is insentient. (It is) unseen (by any sense organ), not related to anything, incomprehensible (by the mind), uninterferable, unthinkable, indescribable, essentially of the nature of consciousness,

constituting the self alone, negation of all phenomena, the peaceful, all Bliss and the non-Dual. This is what is known as the fourth (Turiya). This is the Atman and it has to be realised.[83]

It will be noticed that the ingredients of advaita Vedanta are combined in this definition. The first is the application of the formula of "not this, not this" (नेति नेति) to bring out its indescribability. The second is that such as it is defined, it is the same as the definition of Brahman. It follows that such a person has realised Brahman in himself, and has become Brahman. Unlike as in sleep, he is awake and blissful.

Sankara explains each one of the described characteristics specifically. By the statement that it is not conscious of the subjective it is indicated that it is not "Taijasa" or the dream state. By the statement that it is not conscious of the objective, it is desired that it is not conscious of either, it is denied that Turiya is any intermediate state between waking and dreaming. By saying that it is not a mass of all sentiency, it is denied that it is a condition of deep sleep. By saying that it is not simple consciousness it is implied that it cannot simultaneously cognize the entire world of consciousness. And, lastly, by the statement that it is not unconsciousness, it is implied that it is not insentient or of the nature of matter. In deep sleep knowledge of the knower is never absent. Hence it is unseen and therefore incomprehensible. "Alakshanam" (अलक्षणं) means "uninferrable" because there is no common characteristic (लिङ्ग) for its inference. Therefore it is unthinkable and verbally indescribable.

By describing Turiya as the "cessation of illusion", the attributes which characterise the first three states are negated. Hence it is ever peaceful, and all bliss. As it is non-dual, devoid of illusory ideas of distinction, as in the three states, it is the Atman. It is intended to show the meaning of the Vedic statement :

That Thou Art (तत्वमसि).

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(83) नान्तः प्रज्ञं न बहिः प्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञं अदृष्टं मव्यवहार्य मग्राह्य मदृश्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्म प्रत्यय सारं, प्रपञ्चोपशमं, शान्तं, शिवमद्वैतं चतुर्थं मन्यन्ते, स आत्मा, स विज्ञेय : (Mand. up. 7.)

This Turiya is not a string of characteristics of a theoretical state, but is one which a person attains while yet alive. It is curious that it is not mentioned in the earlier Upanishads. In the Br. Up. it is said of the state of deep sleep "This is the highest aim, this is the highest good-fortune, this is the highest world, this is the highest bliss".[84] Further, while the first three states are within the common experience of everyone, the fourth is the rare attainment of the elect only. It does not follow the third state as the second follows the first and the third follows the second.

Deussen thinks that the concept of the Turiya state arose along with the yoga system, but the Samadhi in Yoga is also not the totality of living but an experience from which a relapse is possible. The two concepts (Sthitha Prajna—one of firm knowledge) in the Bhagavadgita and (Jivan Mukta—freed while still alive) in the other numerous Vedantic texts are more in line with the Turiya concept.

(8) The "Sthitha Prajna" or one of steady knowledge, as expounded in verses 54 to 71 of Chapter II of the Bhagavadgita deals with what such a person has to guard against as well as what he is, and one may wonder whether the verses refer only to the personwho has already attained that state or also to one who is looking for the "do's and dont's" of reaching it. According to Sankara the Sthitha Prajna is one who is firmly implanted in the realisation that he is Brahman.[85]

Such a person gives up all the desires which are in the mind (or whose seat is in the heart) and enjoys himself within himself (आत्मन्येवात्मना तुष्ट :). He is an anchorite who has rejected all attachment to progeny, wealth and all mundane goods, and enjoys himself by Himself.[86] He is a seer who is undistressed in pain, unelated by pleasure, and from whom longing, fear and anger

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(84) एषास्य परमा संपत्, एषोऽस्य परमो लोक : एषोऽस्य परमानन्द :।
(Bh. up . 4, 3. 32)

(85) स्थिता प्रतिष्ठिता अहं ब्रह्म इति (Bh. G. B.2.59.)

(86) त्यक्त वित्त पुत्र लोकैषण :, संन्यासी आत्माराम आत्म क्रीड :, स्थितप्रज्ञ इत्यर्थ : (B.G.B. 2.55.)

have departed. He withdraws his senses from their objects as a tortoise draws in its limbs. He who meets sense objects with senses free from desire or aversion, and is self-controlled, being well-ordered in soul, attains to peace.[87] What is night for others, therein he is awake. That is night unto him wherein others are awake. Here the Sanyasi is described as a seer, who looks inward for illumination. The night is the time of darkness and sleep; therein persons with eyes cannot see, and conscious beings lose consciousness through sleep. But the sage, having realised his self, is ever cognizant of it. The general purport of the statement is that the yogi has awakened from the sleep of ignorance.[88] He indeed attains peace into whom all desires enter, as the waters enter the ocean, which is ever being filled and yet is unshakeable and steadfast; he lives without hankerings, selfishness and egoism. Such a person absorbs all temptations as the ocean absorbs all the waters. In other words, even if he has not retired from worldly surroundings and is in the presence of distraction, all desires are powerless to divert him from his self-enjoyment.[89] He is unselfish (निर्मम), without ego (निरहंकार) and desireless (निस्पृहः) He attains peace, i.e. the cessation of all sorrow arising from the cycle of birth and death i.e. Nirvana, becoming one with Brahman.[90] This is the state of being in Brahman. After attaining this state there is no delusion. By abiding in this state even at the time of one's death, one obtains the bliss of Brahman. ब्राह्मी

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(87) Plato in the "Phaedo" The soul of a real lover of wisdom would not reason as they (mankind in general) do; would not think that Philosophy must set him free, and that when he has done this, he may again give himself over to pleasures and pains and thus undo what she has done, weaving her web to unravel it again after the fashion of Penelope. His soul attains a calm repose from passion, follows reason as her guide and is employed in the contemplation of what is true and Divine.
(*Bhagavad Gita* by John Davies, page 42).

(88) परमार्थ तत्व लक्षणायां अज्ञान निद्रायाः प्रबुद्धो संयमवान्, जितेन्द्रियो योगी इत्यर्थ : (B. G. B. 2.68.)

(89) विषय सन्निधौ अपि सर्वक इच्छा

(90) सर्व संसार दुःखोपरम लक्षणां निर्वाणाख्यां प्राप्नोति ब्रह्मभूतो भवति इत्यर्थ : (B. G. B. 2.70.)

(Brahmi) is being in Brahman, after leaving off all action. One attains Moksha if one reaches this stage even in old age when death is near. Needless to say, one who has attained this state early in life, reaches Brahma-nirvana or oneness with Brahman.[91]

The general emphasis in the Gita is on the control of the senses and the enjoyment of an inner bliss which is ever-lasting by one who has renounced all attachment. This renouncing is to be practised by becoming a Sanyasi, a point which Sankara has underlined in his commentary on the 72nd verse of the II Chapter of the Gita. The importance of Sanyasa (which is best translated as a hermit or anchorite) arises from the fact that in that ashrama (or stage of life) it is easy to translate into action the precepts regarding discipline and non-attachment. So the Br. Up. says "knowing this very self, the Brahmanas renounce the desire for sons, for wealth and the worlds and lead a mendicant life.[92]

(9) Since the ancient Brahmanas, knowing the Self as naturally different from the means and results of an action, renounced all desires, and led a mendicant life, giving up all work which produce visible as well as invisible results, therefore to this day, one who wants to know Brahman, having attained scholarship, or this knowledge of the Self from the teacher and the Srutis, should renounce all desires. This is the culmination of that scholarship, for it comes with the elimination of desires and is contradictory to them. He relies on the strength which comes of the knowledge of the Self. Strength is the total elimination of the vision of objects by self-knowledge,[93] hence he should try to live upon that strength. That is what is meant by the Sruti "Through the Self one attains strength" (Ke. II, 4) "This Self is unattainable by the

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(91) ब्राह्मी ब्रह्मणि भवा इयं स्थिति :। सर्वं कर्म सन्यस्य ब्रह्म रूपेण एव अवस्थानं इत्येतत्। किमु वक्तव्यं ब्रह्मचर्यादेव संन्यस्य यावज्जीवं यो ब्रह्मणि एव अवतिष्ठते स : ब्रह्मनिर्वाणं ऋच्छतीति (Ibid)

(92) एवं वै तमात्मानं विदित्वा ब्राह्मणा : पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थाय भिक्षाचर्यं चरन्ति (Br. up. B. 3.5.1.)

(93) बलं नाम आत्म विषया अशेष विषय दृष्टि तिरस्करणम्

weak" (Mu. III 2,4).[94] By eliminating all ideals of the non-self, he accomplishes his task and becomes a yogin. Then he attains the conviction that all is Brahman. Because he has reached that goal, he is a Brahmana, a knower of Brahman; for then his status as a knower of Brahman is literally true. Therefore the text says "How does the knower of Brahman behave—he is just such. The rest is perishable.[95]

Even at the present time, the Sanyasin has a special place of privilege in Hindu society. The normal rule that an older person should not do an obeisance or Namaskara to a younger person does not apply to them. They are not the preachers but the practitioners of renunciation. They are living examples of the principle of renouncing all attachment. They are experimentting for the sake of experience.

The concept of the Jivan Mukta is thus inherent in the scripture. In the B. S. Chapter 4, the subject is dealt with briefly. It begins with a special discussion on the means of knowledge. A doubt arises whether the hearing, thinking, cogitating on the Brahman is to be done only once or more than once? This point has been already discussed earlier and is referred to here for the sake of continuity. The answer is simple that it should be done till the desired result is obtained, because the goal is intuition. दर्शन पर्यवसितत्वात्. Moreover, such terms as "meditation" etc. denote actions in which repetition is implied as a quality. Actually, it is enjoined that the stream of meditative repetition should be continued right till the moment of death because the supersensuous result of such meditations is reached by means of the extreme meditation. For such works also originate a fruit to be enjoyed in a future state of existence, pre-suppose, at the time of death, a creative cognition analogous to the fruit to be produced.

This disciplinary digression is followed by an examination of the question whether the Jivan Mukta is free from the effects of all actions or has to endure the fruits of those actions which

(94) आत्मा विन्दते वीर्यम् (Kena. 2.4.)
नायमात्मा बलहीनेन लभ्य : (Mund. 3.2.4.)

(95) स ब्राह्मण : केन स्यात् ? येन स्यात्तेनेदृश एव अतो अन्यदार्तम्
(Br. up. 3. 5. 1.)

have already started to give results from his birth onwards. Is this not a derogation of the principle of complete liberation? The answer is as follows:—

On the attainment of Brahman (तदधिगमे) there takes place the non-clinging of the posterior sins (आगामिनि) and the annihilation of anterior ones (संचित). The same principle applies in the case of good works also. The scripture says: "He overcometh both".[96] Those works whose effects have begun and whose results have been half-enjoyed, i.e. those very works to which there is due the present state of existence in which the knowledge of Brahman arises, are not destroyed by that knowledge. This opinion is founded on the scriptural passage "For him there is delay only as long as he is not delivered (from this body) (Ch. Up. VI, 14,2)[97] which fixes the death of the body as the term of the attainment of final release. Otherwise the rise of the knowledge will be immediately followed by final release! Wrong knowledge—comparable to the existence of double moon--lasts for sometime even after it has been refuted, owing to the impression it has made.[98] Moreover, it is not a matter for dispute at all whether the body of him who knows Brahman continues to exist for sometime or not. For how can one man contest the fact of another possessing the knowledge of Brahman—vouched for by his heart's conviction— and at the same time continuing to enjoy bodily existence?[99]

(11) Other texts on advaita have discussed in detail this subject of the persistence of a touch of ignorance (अविद्या लेश :) even after the attainment of Jivanmukti. Appayya Dikshita in his Siddhanta Lesa Sangraha discusses the different views on the subject. The two functions of ignorance or Avidya are first to screen the reality (आवरण) and second to present a counterfeit reality of the nature of the universe (विक्षेप). In the state of realisation (जीवन्मुक्तित्व), the former disappears but the latter

(96) उभे उ ह्येवैष एते तरति (Br. up. 4.4.22.)

(97) तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति। (Ch. up. 6.14.2)

(98) बाधितमपि तु मिथ्या ज्ञानं द्विचन्द्र ज्ञानवत् संस्कार वशात् किञ्चित्काल अनुवर्तत एव (S. B. 4. 1.15.)

(99) कथं ह्येकस्य स्वहृदय प्रत्ययं ब्रह्म वेदनं देह धारणं च अपरेण प्रतिक्षेप्तुं शक्येत (S. B. 4. 1. 15.)

continues to be presented,* as long as the body which is the result of Prarabdha continues.

A second view is that the continuance of avidya is like the smell of garlic in a vessel in which a garlic-preparation has been made, even after washing the vessel.** Although nescience has gone, the minima associated with the inevitable passage of the body through time cannot but continue (देहस्थिति प्रयोजको वासना विशेष :). Here is a situation where, while the cause has disappeared, the consequence has yet to fully disappear, pending the destruction of Prarabdha, which does not cease to be as long as the body lasts. Prarabdha here means the results of the karma which has led to the birth etc. of this body. This is the inevitable conclusion from the Sastra and the experience of those who have realised the reality while yet alive.

A third view is that although avidya is not destroyed completely in a Jivan Mukta, it has become *functius officio* and like a dead snake, it just continues in a powerless existence. Here what is postulated is not the continuance of an infinitesimal part of avidya, but of avidya itself, but ineffectively.**

The conclusion is inevitable, in whatever manner the point is expressed, that the Jivan Mukta goes along with avidya, although not himself affected by it. जपरोक्ष साक्षात्कार or the realisation of Brahman here and now is not the complete realisation which occurs when the body is destroyed.

The two points mentioned above by the great Acharya deserve further discussion. The statement that wrong knowledge continues for a time even after it has been refuted has to be understood

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* आवरण विक्षेप शक्तिमत्या मूलविद्याया : प्रारब्ध कर्म वर्तमान देहाद्यानुवृत्ति प्रयोजको विक्षेपशक्त्यंश इति (S.L.S.4.)

** क्षालित लशुन गन्धानुवृत्त लशुनवासना कल्पो s विद्या संस्कारो इति (Ibid)

** दग्ध पटन्यायेन अनुवृत्ता मूलाविद्यैवेति (S.L.S.4.) & Commenting on it Achyuta Krishnananda Tirtha lays "तत्त्व ज्ञानेन बाधिता दृढतर कार्याक्षमत्वं नीता साक्षादविद्यैव अविद्या लेश इत्याह (obstructed by real knowledge, avidya exists, but becomes inoperative).

only that such knowledge is present, but not that it affects the seer in any way. The example of the two moons being seen in water is appropriate as it indicates such a presentation, but to the released soul, only together with the knowledge of its unreality. To concede more than this would be to negate the first principle of *Brahman—realisation*, that on its advent the knots in the heart are rent asunder, the effects of actions are destroyed, and all doubts are cleared.[100]

The second point is much more important. When Sankara says: "Who is to deny the personal experience of a person?", he is obviously referring to his own experience. That, in fact, is the view of many great exponents of Vedanta. Sankara crowns the arguments on the subject of *Brahman-realisation* (ब्रह्म साक्षात्कार) by a reference to personal experience which must be taken as establishing its validity more than any other argument or authority.

It is in line with the Vedic statement "I know the Supreme Purusha, effulgent as the sun, beyond darkness"[101] and it is entitled to be considered as an authority on a par with it. That "Anubhava" is the best authority for the Advaithic concept of Jivan Muktatwa is further illustrated by the fact that there have been Jivan Muktas during recent times. It is said that Sadasiva Brahmendra went on walking unconcerned after some one had cut off his arm. He went about like a madman, and when his colleagues complained to their Guru about it the latter bemoaned his own inability to reach such a state; which naturally reminds one of the late Chandrasekhara Bharati who was a living illustration of Jivan Muktatva.[102]

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(100) भिद्यते हृदय ग्रन्थि : छिन्द्यन्ते सर्व संशया : ।
क्षीयन्ते सर्व कर्माणि तास्मिन् दृष्टे परावरे ॥ (Mund. up. 2.2.8).
ज्ञानतत्त्वस्य लोकोयं जडोन्मत्त पिशाचवत् ।
ज्ञानतत्त्वो हि लोकस्य जडोन्मत्त पिशाचवत् ॥

(101) वेदाहमेतं पुरुषं महान्तं, आदित्य वर्णं तमसः परस्तात् (Sveta. up. 3.8.)

(102) उन्मत्तवत् संचरतीह शिष्य : उन्मत्तता सा नहि तादृशीति

Ramakrishna Paramahamsa has said that if one churns the butter from the curd and puts it back, then it is in the curd but yet separate. Ramana Maharishi has said:

"But ordered silence is not the peace
that passeth under-standing.
From silence thought re-emerges
And the breath trembles into movement
But who has melted his separate self
in the seas of Being.
For him thought has no return
For he has come into his own
Truth that is peace and bliss".[103]

Seshadri Swami went about like a demented creature, making no distinction whatsoever between things, illustrating the Upanishadic description, "How does the knower of Brahman behave—he is just such". (See 95)

And thus, after finishing the alloted span of Prarabdha, the Jivan Mukta, at the end of the period, unites with Brahman. To him there is no question of the Jiva going through the transmundane processes of transmigration and re-birth. The Upanishad says:

"That man who does not desire never transmigrates. Of him who is without desires, the objects of whose desires have been attained and to whom all objects of desire are but the self—the organs do not depart. Being but Brahman, he is merged in Brahman".[104]

Here it has to be noted that such a person is already merged with Brahman in this very life. A man of realisation, after his death, has no change of condition—something different from what he was in life—but only he is not connected with another body. This is what is meant by his becoming merged in Brahman.

(12) A brief reference has to be made to the advaitic concept of knowledge before discussing the nature and implications of the

(103) "Thirty verses of Sri Ramana" translated by M. Ananta-narayanan. (Ramanasram, Tiruvannamalai).

(104) अथाकामयमानः - यो ऽकामो निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन् ब्रह्माप्येति (Br. up. 4.4.6.)

doctrine of Maya. Advaita recognizes various states of knowledge. The first is that which is wholly non-existent (अत्यन्ताभाव) like the son of a barren woman. This can only be a verbal knowledge because it is unrelated to any object. The second is "illusion" (प्रातिभासिकं) in which one mistakes a rope for a snake or a shell for silver. Here the object exists but the knower suffers from a mistaken apprehension or an "illegitimate" transference (अध्यास). As Sankara says (सर्वथापि अन्यस्यान्यधर्मावभासता) i.e., imposing on one subject the nature of another. Illusory knowledge, however, is only of limited significance because it is not universal but individual, and temporary and not enduring. But it has been used *ad nauseam* by the advaitins to illustrate the illusory character of the universe of empirical experience, and has perhaps done more harm than good by reason of the ease and simplicity which is inherent in it as an illustration, and the facility with which it lends itself to employment by the half-baked. The English author Somerset Maugham has said in one of his books that, from Kashmir to Cape Comorin, every one with whom he talked, mentioned the snake and the rope. The example, however, has one great merit. It emphasises the existence of wrong knowledge which is removed when truth is realised. It also brings out that the wrong knowledge is a superimposition on "this" which latter is already there. In other words to the extent that one realises an object there is no misapprehension. It arises only when one thing is mistaken for another. This, again, logically supports the doctrine of *Vastutantra* which is essential to advaita, for knowledge of reality is not created because it is already there, but only realised when the interfering screen of illusory knowledge is removed. Finally, it introduces the principle of "sublation", i.e. the supercession of a reality which is real for the duration, but is annihilated by a subsequent and different experience.

The third type of knowledge is that of empirical experience and the world of phenomena. The basis of all empirical knowledge is the relation between subject and object, the person who perceives and the object perceived. Duality is of the essence of the work-a-day or *Vyavaharika* world. (व्यावहारिक). A refinement is introduced here in defining the subject who perceives and experiences. The "I" or *Ahampadartha* or ego is the *Jiva* who

stands over and above individual experience. "The Jiva, according to Advaita, is never without some *Jnana* or other; the consciousness of self becomes a constant feature of all experience".

The final stage is that of *Paramarthika* or transcendental experience. It is here, in sublating empirical experience, that the doctrine of Maya has to be introduced. It is, again, here that the illustration of the snake and the rope becomes valid, because at the transcendental level, when the truth which is unaffected at all times (त्रिकालाबाध्य) is realised, what disappears is the wrong knowledge of duality which is inherent in empirical experience.

One may assert that the strength of the advaitic doctrine of Mukti or release arises authoritatively from the Vedas, inferentially by inevitable logic, but practically by the experience of the sages who are not merely legendary, but who have lived in the recent past, within living memory, as modern examples of a hoary precept.

(13) How does one who has realised his soul and sees the universe as Atman, perceive the phenomenal world of duality? He sees it as an illusion or *Maya*. More mistakes have been made and more misapprehensions broadcast about the doctrine of Maya than about any other aspect of Advaita philosophy. This is partly due to a shadowy realisation of impermanence by even the illiterate and the dullard when some one dies, something is destroyed, or a pleasant experience is terminated. It is also a reasonable reaction in the face of sorrow and suffering, an escapism that struggles to belittle the harshness of experience by denying it the status of reality. Much harm has been done by the indiscriminate enlargement of the sphere of Maya, and it is therefore necessary to examine the doctrine in some detail.

The word "Maya" is used for the first time in the Svetasvataa Upanishad.

> "Know that nature is Maya, and Maheswara to be the author of it".[105]

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(105) मायां तु प्रकृतिं विद्धि मायिनंतु महेश्वरम् (Swet up. 4, 10)

"And therefore some writers, whose recognition of a fact is obscured by the different language in which it is clothed, have hazarded the assertion that the conception of Maya is still unknown to the more ancient Upanishads. How in the light of this assertion they find it possible to comprehend these older Upanishads (Br. Up. ch. up.) they themselves perhaps know. The fact is they are all penetrated throughout by the conception which later was most happily expressed by the word "Maya". In the very demand which they make that the Atman of man, the atman of the universe, must be sought for, it is implied that this body and this universe which reveal themselves to us unsought, are not the Atman, the self, the true reality.[106] "Verily, he who has seen, heard, comprehended and known the self, by him is this entire universe known".[107] So also in the Chandhogya Upanishad. "Dost thou then ask for that instruction, by which the unheard becomes heard, the uncomprehended comprehended, the unknown known?" "What then, noble sir, is this instruction"? "Just as, my dear sir, from a lump of clay, everything that consists of clay is known, the change is a matter of words alone, a mere name, it is in reality only clay, my dear sir, is this instruction.[108]

It is clear from foregoing that the view which was later explicitly set forth in the doctrine of Maya, is so far being strange to the oldest Upanishads, that it is assumed in and with their fundamental doctrine of the sole reality of the Atman and forms its sole reality. One may perhaps go a step further, pursuing the same line of thought. The moment that creation is conceded in terms of the scripture [109] that the Brahman desired, energised himself and created, he becomes the efficient (निमित्त) as well as the material (उपादान) cause of the universe. Now a potter is an efficient cause, clay is the material cause and the pot is the product. But Brahman had no material except His will and the projection of his mind for creating the universe; in other words creation was

(106) Deussen - Philosophy the Upanishads—p. 42.

(107) आत्मनो वा अरे दर्शनेन, मत्या विज्ञानेन इदं सर्वं विदितम् (Br. up. 2.4.5.)

(108) यथा सोम्येकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्यात्, वाचारम्भणं विकारो नामधेयं मृत्तिकत्येव सत्यम् (Ch. 6. 1. 4)

(109) सोऽतप्यत, सोऽ कामयत, सो ऽ सृजत।

necessarily a mental act. Once this is conceded, the doctrine of Maya is already born. For the creator who knows that the whole thing came out of His will, cannot invest the universe with reality, as a magician who grows a mango-tree before our eyes and gives us the fruits thereof to eat, himself knows there is no tree. For us there is the tree, for him it is an illusion.

But the question may be asked, while it may be so from the point of view of Brahman, how can a created being like man take the same view? Indeed, he cannot. To him the empirical (Vyavaharika) world is real. One cannot be stung by a scorpion and say "all this is Maya". But once he knows Brahman he becomes Brahman. Having become Brahman, he takes the same position towards the universe of names and forms as Brahman. To him, who has achieved Brahman-hood, and to him alone is the world Maya. Without entering into a discussion of the higher and the lower reality, and the rather feeble example of the snake and the rope which is the mainstay of orthodox argument, it is sufficient to say that the world is Maya only from a transcendental point of view, which the elect can achieve, and not from an empirical point of view.

Examining the same question from the point of view of the theory of knowledge, Advaita postulates that (1) no private object can indeed be conceived except as dependent upon a particular individual; the point to be noted is that it is not mental, but an object of mind. The common belief that Sankara views the objects of every day experience to be false or unreal is a mistaken one. So far from doing this, he claims some kind of reality even for objects of illusion (Pratibhasika). To be perceived is for him to be.[110]

(2) The uniqueness of the things of experience is that they are real from one point of view and unreal from another. (They are neither something nor nothing and are therefore termed "Mithya". They are not unreal as commonly assumed by the critic of the doctrine; only they are not ultimate; or in other words their reality ls relative, and they may be regarded as appearances when contrasted with the higher reality of Brahman).

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(110) Hiriyanna "Outlines of Indian Philosophy"—p. 351.

(3) "What is meant by describing Iswara's world as "Pratibhasika" (illusion) is that its unity with himself being always realised, all variety, *as such* is known to him as a mere abstraction. It is just this distinction between the relation of the world to Iswara on the one hand and to the Jiva on the other that critics overlook when they say that according to Sankara the objective world is unreal. It is no doubt an appearance to Iswara but not to us who have not realised its unity with ourselves.[111]

Thus the doctrine of Maya has only a limited application and is unavailable to the ordinary human being. To us the world is real. It is an illusion to its Creator. It is also an illusion to one who has reached unity with Brahman, in this life and hereafter.

(111) Hiriyanna "Outlines of Indian Philosophy"—p. 365.

V

CONCLUSION

This, then, is the end of the long quest of the Self to discover itself. It starts with the assumption of everyone being sure of his own existence. It then tries to find out who this "I" is by reference to the stages of waking, dreaming and sleeping, and concludes that the stage of sleep is one of unity where all things seem to melt into one indiscriminate mass of sentiency. It is further explained that the "I" which persists through all these three states has necessarily to be different from the flux of these states. This is the first stage of the enquiry. In the second stage one seeks to establish the unity of the Atman and Brahman. Having done so, the question arises how one is to reach Brahman. Here it is said that there is no question of "reaching" but only the removal of nescience and the emergence of the true knowledge that the "I" is the Atman, the primordial being, beyond whom and apart from whom there is naught else. A description follows of the disciplines required to acquire and rest in such knowledge, of which the major requisite is the abandonment of all desire. Then is the "I" a Jivan Mukta or realised soul, who waits for his Prarabdha to spend itself and then unites with Brahman in undifferentiated bliss.

Critics of this doctrine of salvation have pointed out that a person loses his incentive to work for it if the consummation is the disappearance of individuality in a Divine merger. To this we reply that duality is subordination and subordination is fear. As well the rivers may complain that they are lost in the ocean. It is not sufficient for salvation to be an improvement on mundane existence. It should be a transcendental state beyond which nothing is conceivable and from which no lapse is possible. This an only be the Infinite.

It has also been said by some that the "Nirguna" or attributeless Brahman is a mere negation and [something which has no name, qualities or shape and is by these very statements condemned as an unsubstantial figment. To this we answer as follows :-

Every definition is an act of restriction (परिच्छिन्नत्व). The moment the Infinite is defined it ceases to be so. It is a derogation from the concept of infinite to qualify it in any way. Inde-

finability of the infinite, therefore, is not a defect, but its principal merit. Indeed the expressions अनुपपन्न (indescribable) and the dialectics of नेति नेति (not this, not this) are the concessions made to enlighten the empirical understanding in regard to Brahman which can be experienced but not delineated. So the author of the Advaita Siddhi far from apologising for the indiscribability of Brahman, revels in it, saying अनुपपन्नं नाम अलंकारो ह्यस्माकम्

Indescribability is an ornament unto us.

I have derived all my inspiration for this study from my Preceptor and guide, Sri Abhinava Vidyathirtha Swamiji, the Jagadguru of Sringeri. Sometimes he has instructed, at other times his presence has acted as a spiritual stimulation. Occasionally he has done me the honour of allowing me to accompany him on his evening sojourn in the gardens of Narasimhavana and its surroundings in Sringeri. On one such occasion he glanced at the river and the mountain, the fields and the flowers, and slowly intoned :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतम्
पश्यन्नात्मनि मायया बहिरिवोद् भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोध समये स्वात्मानमेवाद्वयं
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥

His was a realisation. Ours is a search.

ERRATA

Page 22 foot note 28 for		किवत	read	किंचन
Page 28 foot note 38 for		भ्रह्म	read	ब्रह्म
Page 28 foot note 39 insert 39 In body in third line from below				
Page 38 Tittle for Confirmation			read	Consummation
Page 38 line 14 for		दीप शिखेन	read	दीप शिखेव
Page 38 foot note 60 for		बोधस्तं	read	बोधस्य
Page 39, line 5,	after	'one'	insert	'to'
Page 40, foot note 65 for		कषायस्य	read	कषायाय
do	for	स्तगकाद्	read	भगवान्
Page 43, line 19,	for	Indira	read	Indra
Page 43, for foot note 72 for		पुण्यमापय	read	पुण्यमासाद्य
Page 43 foot note 73 for		त्यागेनैके	read	त्यागेनैके
Page 44 foot note 74 for		मनुष्यमेतस्तौ	read	मनुष्यमेतस्तौ
do	for	धीला	read	धीरो
do	for	ऽभिप्रेयमो	read	ऽभिप्रेयसो
do	for	योगक्षे वृणीते	read	योगक्षेमान् वृणीते
Page 47 foot note 86 for		संयन्त प्रशाक्	read	संयक् प्रशान्न
&				
for Mund. up. 1, 2, 13			read	1, 2, 22
Page 48 line 1	for	धोन	read	देव